Živorad Mihajlović Slavinski

PEAT

New Pathways

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NEW PATHWAYS

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The Return to Oneness

Aspectics

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The Dawn of Aivaz (occult labyrinth novel. You enter it as one person and emerge as another, completely changed)

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DVD

Spiritual Technology

For Robert-Bob Birdsong

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PART I

INTRODUCTORY REMARKS

TEN YEARS AGO, I published the book ***Peat and the Neutralization of Primordial Polarities*** (I am writing this in 2010). In it, I presented the results of my lengthy research and year-long practice with the PEAT (**P**rimordial **E**nergy **A**ctivation and **T**ranscendence) method. Judged by the criteria of the time, the results were excellent. Long-term emotional, psychological and Spiritual problems were removed in one to three sessions. Sometimes it was also possible to eliminate or alleviate physical ailments in an equally short period. Results this successful were unusual when compared to established methods of psychotherapy.

During the past twenty years or so, several works were published which opened a new chapter in the area of healing, especially of emotional and psychological problems. In his epoch-making book ***Vibrational Medicine*** (1988), Richard Gerber quotes hundreds of scientific studies which support alternative ways of healing and give a theoretical basis to therapies such as homeopathy, acupuncture and meridian therapies. In many ways they bridge the gap between science and esoteric healing.

I developed the initial form of PEAT from one of the so-called energy therapies which was highly regarded at the turn of the century – Gary Craig's Emotional Freedom Technique (EFT). The procedure consists of tapping one's fingers on 13 acupuncture points while concentrating on a problem. Hence the alternative name of those therapies was "tapping therapies".

After a short period of applying this therapy, I had a profound insight into the main weakness of the energy therapies. New problems which would manifest after the initial one were not new aspects of the same problem, as practitioners of energy therapies believe, but totally new contents on the chain of ever higher contents leading to the very source of the problem and the higher states of consciousness, where there are no problems.

After several days of practice, I developed the Deep PEAT process. In its thoroughness it surpasses all energy therapies as well as psychotherapy; it also produces more valuable and long-lasting results. PEAT's connection to those therapies is only historical, because it is a Spiritual therapy and at the same time, a system for accelerated Spiritual development.

PEAT as a system is akin to a living being – it has continued to develop during the past eleven years, so that it is now fundamentally different from what it was in the beginning, which is a fact I must reiterate. It is now a Spiritual technology enabling people to transcend the dualistic consciousness in which they live and efficiently resolve their hardcore emotional and psychological problems – most of all, their fundamental life problems. This is done in a short period of time and is in most cases can be measured in minutes.

The PEAT system has four levels: Basic PEAT, Deep PEAT, DP2 and DP4. For all levels it is of the utmost importance that during seminars people learn how to solve their own problems and that they also become Processors, who can quickly and efficiently remove the problems of others.

Peat's basic level, **Basic PEAT**, consists of alternative touching of three points known in acupuncture, with simultaneous concentration on a problem, its dramatization (feeling the problem as intensely as possible), and the use of the Alternative Technique. It is far quicker and more effective than any other psychotherapeutic method.

In the **Deep PEAT** process**,** the Practitioner starts with a problem and uncovers its higher and higher contents on a chain of contents leading to the earliest cause of the problem, from which it originated. We could also say that the chain of contents leads to the deepest cause of the initial problem, for it penetrates to the very core of the human being, which is the awareness of emptiness – Tao, the Great Unmanifest, the Primordial Source, or the Implicate Order of David Bohm. The sessions last from 10 to 30 minutes. When we arrive at the basic or highest cause of a problem, it vanishes, usually permanently.

The most important result of Deep PEAT is that one uncovers, makes conscious, and integrates one's **Primordial Polarities (PP)**, or **Primes,** usually in the first session. We often refer to them as **Personal Codes**. At the moment you make conscious and integrate your Personal Codes, neutralization of the opposites occurs – the ancient dream of medieval alchemists and, in the recent times, Jung's analytical psychology. At that moment you see one Primordial Polarity in the other and vice versa. They become ONE.

Neutralization of Personal Codes solves your fundamental life-problem forever. If you follow Deep Peat's procedure correctly, you cannot avoid this even if you want to. This process liberates the human being from the deadly grasp of the fundamental forces of duality.

Until recently, only a small number of chosen individuals understood the significance of the integration of Personal Codes. The reason for this is simple: Neutralization of Primordial Polarities was a secret for many centuries within systems such as Tarot, medieval alchemy, and occultism. Taoism and Zen emphasize this process explicitly. Furthermore, Kabbala is mainly about neutralization of opposites. In it, practitioners must neutralize opposites and bring their awareness to a central point encompassing both polarities – this point being called the Middle Pillar. Alchemy, too, is mostly about neutralization of opposites, which in this discipline is called "sacred marriage". We encounter the same principle of neutralization of polarities in Advaita Vedanta, one of the six systems of Indian orthodox philosophy. The word "advaita" means **non-dual** in Sanskrit.

Since I created PEAT, several thousand people have integrated their Personal Codes and freed themselves from the unconscious and fundamental problems that had followed them throughout their lives. The changes in their lives that occurred as a consequence of this experience were profound and substantial.

A theoretical explanation of the nature of Primordial Polarities is still in its early stages of development. When a Spiritual Being from the Great Unmanifest (Brahma, Sunyata, Tao, Quantum Vacuum…) first enters into the manifest universe of matter, energy, space and time, it posts two energetic pillars at its entrance – these are its first Yin and Yang. They define the Spiritual Being's basic playground. From that moment on, it plays its fundamental game of life between them.

The Spiritual Being, whose nature is the Quantum Vacuum, Sunyata or Void, creates its subjective universe by making decisions. At one moment, a decision is initiated in the Void and if it is accomplished, it returns to the Void and disappears in it. For instance, if we decide to buy something and then do it, at the moment of its accomplishment, the decision disappears. That is why we say that there is nothing stranger than desire: when we see it realized in front of us – it disappears.

Problems appear when our decision to be something, do something or have something is defeated. At the moment of defeat, the Being makes a decision of defeat. But the initial decision continues to exist, because it is part of Atman or Spiritual Being. From that moment on, those two decisions – the initial one and the decision of defeat – exist opposed to each other and create an unpleasant emotional seesaw. At the moment a decision is defeated, negative, harmful energy (unpleasant charge) is created. It separates the two decisions and makes them appear irreconcilable, although they are essentially just two sides of the same phenomenon. Since we experience many defeats during our numerous lives, the negative energy separating the two decisions gradually increases and it seems, at the present moment of one's existence, that they are opposite and fundamentally different. Examples are wealth and poverty, health and illness and countless other opposites.

In this way, in our Spiritual universe countless polarities exist in opposition. But only two of them are Primordial Polarities or Primes. They are the first Yin and Yang, two energetic pillars the Being places at the entrance to this universe and between which it must pass at the moment it leaves it.

During the individual history of a Being, which encompasses eons, the basic polarities multiply into an infinite number of polarities, so that nothing in this universe exists without its polar opposite.

The Being's Personal Codes are the highest goals it strives to attain time and time again, going compulsively and alternately from one to the other. They are the Being's most powerful attractors. Different people have different Personal Codes, though groups of individuals can have the same ones. Up to this moment, with my associates, PEAT Processors and Trainers, I have found more than 80 Personal Codes, and new ones are being discovered daily. I would like to repeat here that the two main characteristics of the Being's fundamental game in this universe are compulsiveness and unawareness. Primes create a very unpleasant psychological seesaw in one's life. One oscillates unconsciously from one Prime to the other, asking why one does things one does not want to do.

It is important to understand that Primordial Polarities are not fixed positive and negative values, but resemble the polarities of an alternating electric current. In one period of life, one Polarity seems to be positive (one strives to attain it), the other negative (one strives to avoid it). But after some time they switch values, so that the one which was positive becomes negative and the one which was negative, positive.

The following is most important for Spiritual development as well as for everyday life: You can't solve your life's fundamental problem until you integrate your Personal Codes. By practicing different Spiritual disciplines, self-help methods, meditation and the like, you can only retract the problem or decrease its energy for a while, but sooner or later in your mind it becomes re-stimulated. When you integrate your Codes and then take a look back at your life, you experience it as a series of compulsive and unconscious oscillations from one Code to the other. Ancient oriental philosophers believed that for those who function based on dual awareness, each thing, phenomenon or act is so contradictory and paradoxical, that it can at the same time be what it is and what it is not, that is, its own opposite. Awareness of Oneness liberates us from this contradiction.

Naturally, the integration of Primes by no means solves all problems, as naïve people sometimes believe, just the fundamental one. There are many other problems, always based on dualities, but they too can be solved much more easily and quickly with the same Deep PEAT method. Hui Neng, the famed sixth patriarch of Zen, pointed out to his disciples 33 basic pairs of opposites they should integrate. *"When you manage to do that"*, he taught them, *"you'll be free from every imbalance in speech, feelings and behavior."*

PEAT is a developmental and heuristic system which is incessantly improving, discarding its outdated elements and adopting new ones, higher and more perfect. Today's PEAT is a system that has by far transcended its beginnings and has little in common with them anymore. I will reiterate that PEAT, in its essence, is a Spiritual therapy grasping the emotional, psychological and Spiritual components of the human being. It continues to evolve, as neutralization of Primordial Polarities is not the end of our adventures with PEAT. After their integration some of us opened our awareness to the so-called Great Space of Tibetan Yoga (Quantum Vacuum, Tao, All Source etc.…) or corridors leading to parallel universes. At this moment, we are standing on the shore of an infinite ocean of eternity, trying to perceive what is waiting for us on the other side.

PEAT'S PREDECESSORS: MERIDIAN THERAPIES

I PRESENTED A HISTORICAL overview of Meridian therapies in detail in my first book about PEAT. Since there have not been any changes in that area (which is logical, since it is a matter of the past), in this chapter I will just relate its essence.

Meridian therapies owe their existence mostly to Roger Callahan, a psychologist who was oriented towards psychotherapy since his early youth, because he suffered from many phobias in his childhood.

Callahan created his **Thought Field Therapy** method based on his therapeutic practice. He had been treating a patient who had been suffering from strong aquaphobia (fear of water) for a long time, without success. Since Callahan had also studied acupuncture, in a moment of fortuitous inspiration, he asked the patient to tap her fingers on the points below her eyes. In a very short time her fear of water disappeared. This led Callahan to conduct numerous experiments involving tapping acupuncture points, and finally, to the formation of his method.

The success of his methodology created quite a stir and soon many psychologists, psychiatrists and doctors were attending Callahan's training courses and contributing their research to the further refinement of the methodology. From his methods, several related systems of **Meridian Therapy** have been developed.

THE BASIC TENETS OF MERIDIAN THERAPIES

In essence, Meridian therapies represent an application of the energy paradigm to the removal of psychological and emotional aberrations. The proponents of these therapies believe that the fundamental causes of these aberrations are disturbances in the energy field (or aura) of a human being. Naturally, psychological aberrations manifest themselves neurologically, chemically, cognitively and behaviorally, and their energy foundation exists and is active at the deepest level. Disturbances in the energy field are always the cause of emotional and psychological problems, diseases, and other maladies.

The introduction of the energy paradigm into the fields of psychotherapy and alternative treatments represents a new quantum leap in the understanding of these important areas, since it forces us to approach them from an entirely different viewpoint. Until recently, psychology has treated aberrations in a manner analogous to classical physics, where one always attempts to discover the connection between cause and consequence. In quantum physics, which explores the relationships between nuclear particles at a subatomic level, causal relationships cannot be observed. On that level, changes can occur momentarily, without regard to a causal sequence. Since thoughts exist in energy fields and negative emotions are a reflection of disturbances in those fields, we can presume that, in their na-

ture, psychological and emotional phenomena are quantum processes. Psychological problems are therefore resolvable much faster if we approach them as if they were disturbances in energy fields, than if we start searching for their historical causes. Changing the structure of the energy fields that underlie problems is enough to create healing or a shift in the Spiritual Consciousness.

The aura of people who are completely balanced emotionally and physically can be likened to a quiet river that flows harmoniously and evenly. Traumas and problems that a human being experiences from earliest childhood onwards cause disturbances in the quiet flow of the energetic river. They create vortexes, swirls and places of increased or decreased energy pressure. According to the teachings of traditional Chinese medicine, such imbalances are the foundation of a person's unwanted states of being.

The aura is the field of life energy. It has gone by different names in both ancient and modern teachings of the East and West: Ki, Chi, Mana, Prana, Od, Orgon. In traditional acupuncture theory, Chi is the life energy that is created partly in our inner organs and partly from the cosmic environment which enters us through acupuncture points and breathing. This belief is also found in the majority of alternative healing methods.

A study has been done that showed that the strength and structure of the aura field which surrounds the body depends on the physical health and emotional state of the individual concerned. It also showed that one can change that field with one's thoughts. It is possible to measure a concentrated thought as an electromagnetic field radiating from the body and observe that similar thoughts from different people produce almost identical models. A thought sent from one subject (sender) to another (recipient) causes a proportional increase in the strength of the recipient's field.

Meridian therapies treat energetic disorders underlying emotional and psychological aberrations. When a disorder in the energy system is eliminated, which happens very fast due to a kind of therapeutic quantum leap, unwanted psychological and emotional states or diseases it created disappear as well.

Rapid changes and improvements have occurred in the alternative areas of healing. Practice has shown that these methods also apply to Spiritual growth, which is significantly accelerated by using alternative approaches. That is precisely what PEAT, as a system of Spiritual technology, is all about. Its basic goal is Spiritual growth and the liberation of the Being, the opening of new dimensions of existence and new worlds in its Spiritual universe.

HOW PEAT WAS CREATED

TO FULLY UNDERSTAND THE creation and development of PEAT, the reader needs a short introduction. Most of my readers know that, even though I hold a B.A. in psychology, I have devoted more than 55 years of my life to "these things" (hermetism, the occult and perennial philosophy). I have practiced Yoga, Kabbala, Tarot, Enlightenment Intensives, different kinds of meditation and many systems for Spiritual self-development. Over the last 40 years, I have written and published 25 books, mostly practical manuals, covering subjects from Yoga to contemporary systems of Spiritual technology.

In 1990, I developed my first system of Spiritual technology, Excalibur (not to be confused with the system bearing the same name, developed by Captain Bill Robertson). I have subsequently developed several more systems, and they are presented in my books. An overview of these techniques is available at my site:

http://www.spiritual-technology.com

About ten years ago, a woman I met at the Advanced Skills Training Center in Santa Barbara, California told me about Alan C. Walter's individual "codes" technology. I was strongly drawn to it and contacted Alan's Knowledgism Centre in Dallas. Unfortunately, their prices were extremely high ($400 to $500 an hour), and it usually took 10 to 15 hours to discover one's Personal Codes. Furthermore, in order to justify such a high price, Alan unnecessarily complicated the whole procedure. The client had to listen to his lectures on audiotapes and read voluminous materials. The material weighed more than six pounds, a fact Alan emphasized with pride. Looking for a solution, I asked for a discount. In exchange for this discount, I offered to write and publish a book about the Codes technology after I had experienced it. My proposition was not accepted. I am now glad we did not make a deal, as this outcome provided me with the incentive to create PEAT and discover Primordial Polarities in a much faster and cheaper way.

Later, when I published on several internet sites my discovery of making conscious and integrating Primordial Polarities, Alan and I had quite an unpleasant confrontation. We concluded that what he calls Codes and what I call Codes is not one and the same. Hence there was no reason to discuss this topic further.

While I was developing additional methods of my own, my thoughts returned to Individual Codes every now and then. I have discussed them often with members of my family, who are, luckily, my key "research associates": my wife Jadranka (Alda), my daughter Ivana and my sons Filip and Srdjan.A substantial contribution to our discussion was also given by my sister Bojana, who passed in 2009. *"Listen,"* my wife said one day, *"if Codes follow the Being through all lifetimes and universes, they must be present now, in this life. Take a good look at what has been happening to you in this life, at your fundamental problem in this life. This is the place to find them."*

I was surprised by the simplicity and clarity of her conclusion. I was at the same time surprised that I had not reached that conclusion myself. Those words gave me much food for thought. However, I ultimately discovered Primordial Polarities through my newest system, PEAT, when I least expected it.

In 1999, a friend of mine learned of Meridian therapies and visited me so that we could discuss them. After his visit, I started to think about the codes again, seemingly against my will. Once more I reviewed all of the materials that I kept in my computer. That night I was flooded with memories and creative ideas. I had to get up six or seven times to note them down. They appeared to be connected to my previous experiences and knowledge and very soon, a coherent whole appeared right in front of me. Seemingly out of oblivion came the data presented back in 1971 by the then popular author of occult literature, Frank Rudolph Young. In his book ***The Secret of Spirit-Thought Magic,*** he claimed that physical and emotional traumas are not only the basis of disturbances, but that they are also the deciding factor in the origination of occult and prophetic abilities in a majority of previously untalented people. He went on to say, *"Most remarkable is that the overwhelming number of those ungifted individuals did not inherit mystic power. On the contrary, each acquired it nearly always after suffering a significant enough mental and physical trauma."*

In the distant past, the secret key for development of such abilities was known only to a select few in Babylon and Chaldeia; Young revealed it to curious readers. The main element was mild finger tapping on the surface of the head to produce mild trauma, inducing strong emotions in oneself and deep and rapid breathing to induce hyperventilation. Young had only a few followers and his teachings were soon forgotten.

I remembered many similar ideas and suggestions which I had received over the years from different sources or experienced myself. In my mind, this data cross-bred with the developments of Calahan and others who created their own methods of Meridian therapies. I had a sudden, profound insight into the main weakness of all those methods. By morning, PEAT was a complete system. It was similar to its predecessors because it grew from them, but at the same time, it was substantially different in its essential elements, by far transcending Meridian therapies. These essential differences make it valuable not only as a therapy, but also as a critical and far-reaching research contribution in the field of Spiritual development. All worthy systems are dynamic wholes, subject to constant change and incessant growth. In the practical application of a system, new ideas are developed constantly; the biggest and most frequent mistake is to reject them only to maintain the dogmatic orthodoxy of the system.

The day after I created PEAT, I cured my 20-year-long allergy. It was a die-hard, unpleasant allergy to fish and seafood. I managed to cure it in 20 minutes, and members of my family who were present were truly surprised.

The same day I started to apply PEAT to the chronic and difficult emotional problems of my friends and acquaintances; problems like negative self-image, inferiority complex, shyness, and tension and/or fear in the presence of unfamiliar people. The list goes on to include fear of speaking in front of a group, phobias, panic attacks, inability to take responsibility in social situations, procrastination, lack of self-confidence and many more. For the most part, they were quickly resolved – sometimes in an incredible 10, 20 or 30 minute period. Sometimes the problems required two sessions, especially with detached, emotionally closed persons, but I have never needed more than three sessions to resolve a problem.

I also worked with other kinds of problems such as asthma, migraine headaches, back pain, stiff neck, menstrual cramps, pain in the joints, etc. In that period, my sister complained of foggy eyesight; an eye specialist told her it was due to old age and that there was no remedy. With two five-minute processes, we eliminated that problem and it had not returned during her lifetime.

Practitioners of most kinds of therapies typically achieve their results gradually, but I got the majority of my results in one or two short sessions, seldom more. The reason for this, I believe, is that I am not attempting to remove the pain, disturbance or problem directly. On the contrary, I am seeking to uncover the deepest roots of problems and negative beliefs, the so-called metastructures behind the problems. When you apply PEAT, different kinds of unconscious materials surface into the field of consciousness, mutually connected into chains of contents. They are the crux of all troubles.

During the first few weeks of PEAT application, the thought of uncovering Personal Codes through PEAT processing never crossed my mind. However, very soon I stumbled upon them by chance. I use the term "by chance" with some hesitation. I found out, as have other devoted researchers, that random incidents do not exist. As a matter of fact, if one is dedicated to the solution of a problem for a long time and has a strong intention to solve it, it is a real miracle if one doesn't succeed. The miracle, of course, can always be explained by some unconscious barrier or a blind spot, a "creativity break" in the individual, which prevents the recognition of existing connections between things and phenomena.

As I have mentioned, I was able to resolve difficult problems with Deep PEAT comparatively quickly. In the third session with my daughter Ivana, the process was unusually prolonged. I became nervous because she became more and more bogged down and we could not see the end of the process. Her emotional state became negative. She felt worse and worse, became confused and desperate. I could not help but ask myself, *"Where did I go wrong?"* The Deep PEAT process, which seemed to me so miraculously efficient, had now caused both of us great distress. At one moment, Ivana's confusion became extreme. *"I don't understand what you're asking me,"* she said angrily, *"which language are you speaking? I don't understand a word you're saying!"*

To my great relief, after a few minutes, the problem was resolved and she suddenly lit up. **For her, at that moment, the physical world, which she had been running from all her life, and the Spiritual world, which she had always been seeking, became One!** She was amazed; her whole life was in front of her eyes. Its foundation was one and the same game she always used to play in different variations. The playground of her game was between the two Primordial Polarities; her first Yin and Yang after she had entered this manifest Universe. In a beautiful catharsis, having one insight after another, she poured out words charged with positive emotions: *"My God, these were the first values I took over! No, no, no, there is nothing before them! And now these two worlds are not opposite, they are the same. There is no difference between them! They are One!"*

At that moment, I was not aware of the value of her experience nor of its real nature. I believed that she had resolved her problem at a very deep level and nothing more. I was wrong. Fortunately, I did not stay in that delusion for long. The very next day I processed my wife and sister and they both neutralized their Primordial Polarities. After that, it became clear to me that I had developed a new and original method for the neutralization of **Primordial Polarities** or **Primes**.

I was the fourth; my wife processed me. After the four of us, other people followed. These were members of the group with whom I refined the technology.

It is important to stress the following. If one wants to discover the deepest causes of one's difficult problems or unwanted states with a technique which penetrates the core of one's being, one has to discover one's Primordial Polarities (PP) even if one does not think about them; even if one has never heard of them. **When, using Deep PEAT, the client uncovers her PP, the neutralization (integration) of opposites occurs and the person sees one**

Primordial Polarity in the other, and vice versa. They become an indivisible whole, that is, One. If you pose the so-called "control question" to the client at that moment, which is whether she is capable of experiencing one polarity separately from the other, she will answer that she is not capable of that. On the contrary, if you were to ask her the same question while she is in the everyday state of mind, she would, naturally, answer that she could. That is not all. She would also not be able to experience PP melted together into One. That is the substantial difference between PEAT and other methods, because in them there is usually no integration of polarities, and their creators and practitioners have no knowledge of Personal Codes. At the same time, it is a great advantage of PEAT, because **without the neutralization of Codes there is no freedom from their enslaving grip.**

Just before the neutralization, there is usually a short period of confusion. The person does not understand normal questions. Sometimes, a client becomes a bit dizzy and disoriented. This is natural, of course, because the limits of the playground on which her fundamental game of life was played disappear. It is like the sudden disappearance of the walls of a prison you have lived in for your entire life.

From the moment the system was created until now (2010) I have trained more than 1,500 Processors, and the Trainers I have trained have trained others. I do not know the number of Processors they have trained, but it is certainly not small. In that way, all around the globe a bag with gifts of Providence is spilled, and Personal Codes are demystified. On PEAT Processors Training Courses I process a client in front of a group, because the experience teaches us that it is the most efficient way to train people to become Processors. The following is worth mentioning. When, during a process, one approaches one's Primes, even the inexperienced people present feel excitement. Making conscious and neutralizing Primordial Polarities is a very nice moment for observers.

What follows is a typical session. The problem the Client wanted to remove is very common – **lack of self-confidence**.

The Client concentrated on his problem, felt it as intensely as possible, and paid attention to the following contents:

The first content was **"Image of my father and feeling of fear"**.

The next element was **"The fear is becoming weaker"**.

Then, **"Emptiness"**.

The next element was **"I only feel myself. Only I am there"**.

It was followed by **"I feel I am infinitely big"**.

"The feeling of freedom and happiness".

"Absolute freedom".

Then a polarization appeared: **"At the same time, absolute freedom and the limitation of the freedom"**.

"They are penetrating each other".

"Freedom and limitation of Freedom are becoming one".

Their Oneness persisted on all the three points, as well as on the control question (about the control question, see below).

The Client's Primes were **Freedom and Limitation of Freedom**.

Some people who read my first book on PEAT tried to uncover their Primes, but they were not able to do so! The experience is always different from what one expects. I will

mention here some Primordial Polarities: Freedom and Not-Freedom, Advancing toward the goal and Withdrawing from the goal, Creating and Destroying, Potential and Actual, I and Not-I, Small and infinitely Big, Physical world and Spiritual world, Love and Freedom, Existence and Non-Existence, I and Another...

Some people have unrealistic expectations from the neutralization of Codes: mystical experiences, experience of the cosmic consciousness and the like. What can a Client realistically expect; in other words, what is the value of such an experience? The euphoria after uncovering your Primes does not last long, but your whole life becomes clear through understanding the fundamental game you used to play in your life in countless variations. After making conscious your Primes and neutralizing them, you are free from your main compulsions. You can go on playing the same games, but now you can choose. You have the freedom for… and the freedom from… What is also important is that after the neutralization of your Primes you not only become more conscious of your old and new problems, but you resolve them much more quickly as well. Their structure is often (though not always) the same as the structure of your basic game of life and manifests in numerous variations.

The uncovering and neutralization of PP seems at first sight to be a discovery of our time, but wise men of all times have known about them. Yin and Yang symbols are the perfect graphical and visual representations of Primes. If you examine them, you will see that each Polarity contains the other Polarity as a dot. Six centuries before Christ the Chinese sage Lao-Tzu most certainly knew about them. These words of his have been saved: *"From one comes two, from two comes three, and from three comes the whole universe."*

Also, in the occultism of the 19th and the first part of the 20th century, the neutralization of opposites or polarities or complementarities was thought of as the greatest Arcanum or sublime secret. Masters of occultism most certainly knew about Primes. I will dedicate more time to this subject in the last part of this book, the part which is devoted completely to the human being's Primordial Polarities or Codes.

In thinking about the creation of PEAT and preceding systems, it is difficult not to feel surprised. How could it be possible that acupuncture practitioners in ancient China did not know that just touching three points on the face (without pressing or piercing with needles) has such far-reaching consequences? How could they have missed the potential for eliminating unwanted states of body and mind and the speeding up of Spiritual evolution as well? The possibility of a quantum leap in the collective consciousness of humankind naturally comes up. I suspect (but do not yet have solid data about it) that those points were in a state of latency and only recently became activated.

Ralph Percy, an expert in acupuncture and Spiritual methodology, presented an interesting approach in an email he wrote me. The email was about the existence of acupuncture meridians in the distant past, when Spiritual beings did not have organic bodies, but electronic and mechanical: *"Meridian lines go way back, at least into the universes in which the bodies were android, maybe even further back. It seems that they were put onto bodies in the form of a code. Therefore, they had to have also been put into the reactive spirit, and from it into the brain, with which human spirit is closely connected."* Now we may ask a logical question: what is the basis of his claims? What are his sources and proof? Unfortunately, he does not mention them.

You now have the book on **PEAT** with a lot of theoretical data and a detailed description of the **Shallow** and **Deep PEAT** processes, **DP2**, **Unification Connection Process** and **Direct Integration PEAT**, which is a great improvement in relation to the first version

from eleven years ago (I did not describe the **DP4** method, as I have already described it in two books of mine). It is my opinion that PEAT is the best system at the present moment, although I certainly am prejudiced. PEAT is simple, easily applied, fast and very efficient. One does not need to endure long periods of training, preparation, studying materials, listening to tapes, and spending many thousands of dollars. One is not obliged to be secretive about it either.

After two or three months of refining PEAT, I published the results on some of the discussion groups on the internet. I was astounded by a flood of various attitudes, opinions, and convictions about my discovery. Many experienced practitioners immediately realized PEAT's great value and its potential for further growth. They also gave me strong support and asked me to have the book about PEAT translated into the languages they used.

As time went by, PEAT was becoming faster and more efficient. In its early stages, most Clients needed three sessions of Deep PEAT processing to uncover and neutralize their Primes, but very soon the method manifested its heuristic side. The process has been shortened dramatically, so much so that usually we now need only one session, lasting no longer than 10 to 30 minutes. The most important aspect is that, no matter which problem you want to resolve at the beginning of a process, you will uncover your PP if you dig deep enough. As a matter of fact, you can't avoid them. They are always the deepest roots of your problems. However, before you reach your Primes, you will, as you go, resolve many of your unwanted states, problems and ailments.

PEAT is a therapeutic method, and at the same time, a system of Spiritual development. Such a division is, of course, artificial because Spiritual development has therapeutic effects and clearing (resolving) the Being's problems makes It freer and more genuine.

If you study the history of development of Spiritual and therapeutic systems, you will most certainly notice two main groups: the systems which remained petrified and stagnant, because their creators dogmatically prevented the systems from being changed in any way; on the other hand, you will find systems that continued to develop – into which new insights from their creators and other talented persons flowed, contributing to their enrichment and refinement.

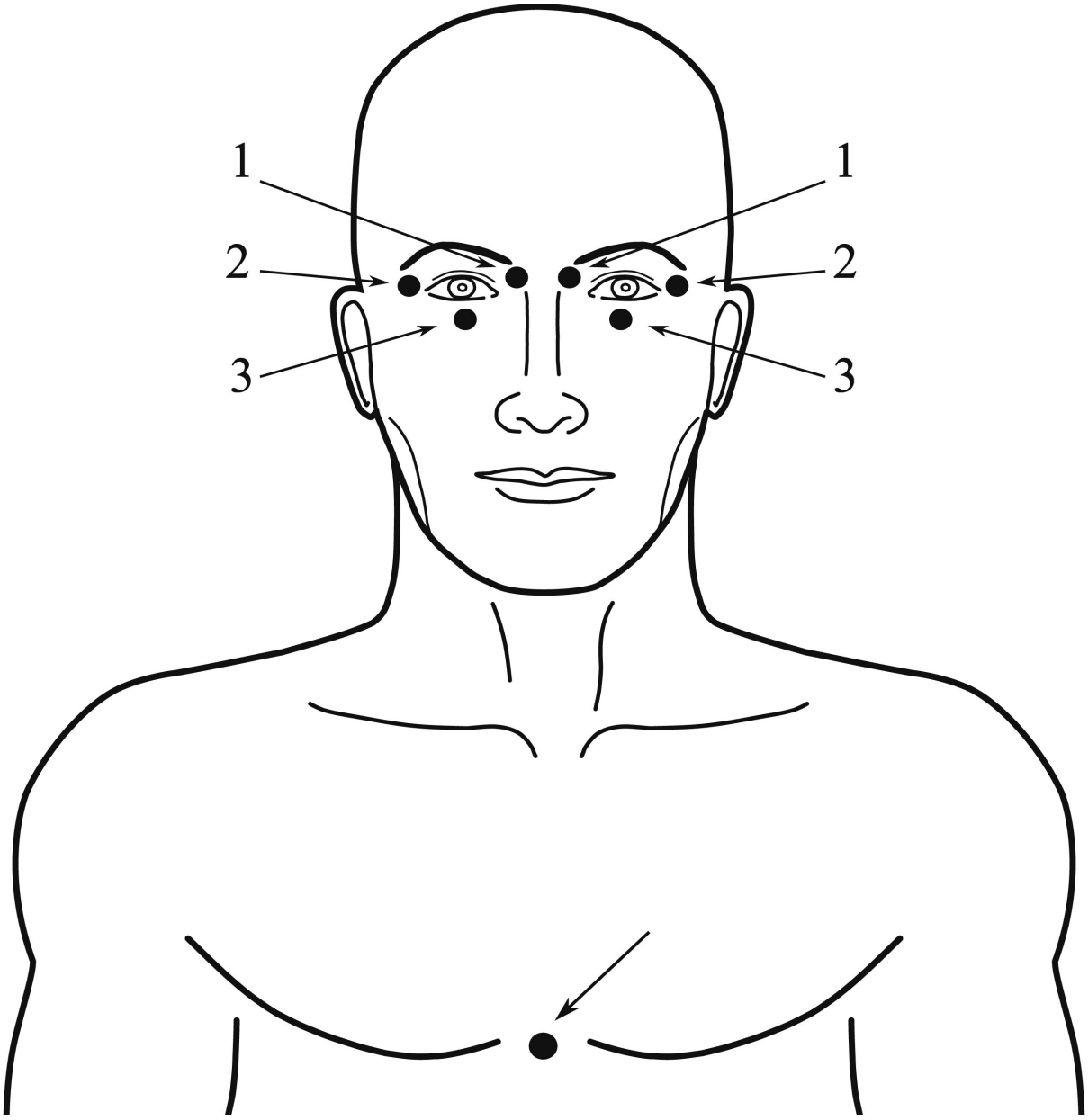
In the relationship between such a developmental system and its creator a feedback exists, which I have written about on several occasions, but it will do no harm to repeat it here. Let us say that a person created a system designed to contribute to human development and improvement. First, the creator must apply it to himself. Such an application removes certain problems in him and he rises to a higher developmental level. From the higher level, as a being freed from many barriers, he perceives limitations in his system, changes it and by doing so improves it. Such an improved system, in turn, changes its creator again and he again becomes freer, "clearer" and more capable of profound insight into the phenomena and relationships around him, as well as the further limitations of his system. As long as such a relationship continues, the system is being refined. At the moment the system ceases to receive new contributions, it becomes petrified and stagnant.

As a method of healing, PEAT is a transpersonal therapy which removes quickly, easily and elegantly whole chains of traumas without emotional abreactions. Releasing blocked energetic currents in the aura of a Being, PEAT makes conscious and neutralizes even the most irreconcilable opposites from the extremely distant past. These include, but are not limited to: problems, destructive fantasies, compulsions, obsessions and possessions, phobias, blockages, entities, implants, problems one has with astral entities endowed with consciousness in one's own aura, etc. The list is practically endless.

What is most important is that in its quintessence PEAT aids the acceleration of Spiritual evolution and the opening of new, super-human dimensions of consciousness and the Great Space, which seem to be the same. It is the next phase in the Spiritual development of human beings and we are standing on the verge of it. A few of us have stepped into dimensions beyond Primordial Polarities for a brief moment. Without a doubt, some followers of traditional Spiritual teachings have done it before us. I cannot tell you anything more definite about it at this time. One thing, however, is certain: when you uncover and neutralize your Primes, new unknown worlds will open up in front of you.

PART II

THE SCHEME OF POINTS IN PEAT



On this scheme, the four acupoints I use in Deep PEAT are shown – three points around the eye and the chest point.

The chest point is used only in Deep PEAT. Using it, we give the SSF – Self-Sabotage Formula.

The three acupuncture points I use both in Basic and Deep PEAT are located on the bone frame around both eyes. It makes no difference whether practitioners place their fingers on the points around their left or right eye or whether they use their left or right arm.

I have experimented with simultaneous touching of points on both sides of the face, but the result is not better than when we touch only one side.

We touch the three points around the eye after giving the SSF (Self-Sabotage Formula; also called Formula for Antagonistic Motivation), which is always done by touching the I-point in the middle of the chest bone. When touching each of the three points, the practitioner inhales and exhales deeply once. This is the order in which the points are touched (see the scheme):

- below the eyebrow, at the point where the nose meets the arch of the eyebrow
- next to the eye
- below the eye.

A while ago, I was experimenting with the points that have not been used thus far. Although I reached certain conclusions, they were not confirmed on many subjects, so that I cannot make assertions about their significance and possible functions. In my experiments, my starting point was old proverbs, unconscious gestures and commonly used phrases for certain actions. My assumption was that through such activities connections that are observed on the subconscious level would manifest. For instance, when we need deep concentration to solve a problem, in Serbia we say "put a finger on your forehead". However, when we are in the state of deep concentration, we don't put a finger on the forehead, but next to the eye – on the temple, the second point in the sequence used in PEAT.

When lost in thought people often press another point – the tip of the chin. This point is usually pressed with the hand. Remember Rodin's sculpture "The Thinker". It is as though the head becomes heavier when one is lost in thought , so that one has to support one's chin with the palm.

It is quite certain that the point on the crown of the head influences emotional and intellectual functions.

The point on the nape of the neck is connected to memories of past lives.

Also, a bit to the right from that point, a point (or more precisely, a zone the size of a ball for table tennis) is located which has a strong impact on relaxation, while on the back of the ear lobe, especially the left one, the center for regulating blood pressure is found (more about this later).

I have the impression that more and more points are "awakening" or becoming activated. This is related to changes in the collective consciousness. Those points were dormant for eons and now they are starting to be active. This process has made the development of PEAT possible.

ANTAGONISTIC MOTIVATION OR SELF SABOTAGE

ALL PRACTITIONERS AGREE THAT shocks, traumas or repeated negative experiences often cause a redirecting of energetic flow connected with a certain object, field or goal. That is, one's energy is somehow directed away from the goal to which one aspires. In Meridian therapies the phenomenon is known as Psychological Reversal. Since the phenomenon is, in essence, self-sabotage, I use the term Self Sabotage (SS) or Antagonistic Motivation (AM).

This is its definition: **Self Sabotage or Antagonistic Motivation is a negative direction of motivation and energy, contrary to the conscious desire. In essence, it is unconscious energetic self sabotage.**

When SS is present, the problem becomes very resistant to any kind of medical, psychological or holistic intervention. If there are certain short-term improvements, soon they will vanish and the person has the old problem back.

The energy of persons with Self Sabotage flows in the opposite direction. At the unconscious level they do not want to achieve their conscious goals, be healthy, etc. Antagonistically motivated people are in an endless fight with their addiction to unhealthy substances (tobacco, alcohol or drugs). They have trouble resolving weight problems, completing certain tasks, finishing their education, having socially acceptable behaviour, etc. They try to use willpower to overcome their inner unconscious programming that flows in the opposite direction of their conscious intent.

For antagonistically motivated (energetically redirected) people, there is a characteristic situation that you will be able to recognize. It may happen only occasionally or occur only in certain fields of your life. You know what is good for you, what you should do and how to do it, but you are blocked by something unknown and incomprehensible to you. Because of this, you will either do nothing, or you will start to do whatever it takes, but you will not be able to finish the activity. It is also possible that you will try to do whatever it takes, but you will not be able to do it in the correct way. The next possibility is that you try to do the correct thing, but you become upset or there is a fear or anxiety inside you, so you give up prematurely. This is very often the case. As strange as it may seem, your idea, your wish and your intention to overcome the problem weakens your energetic system.

Until recently, these situations were not understood and thus were unsolvable. The usual psychological explanation was lack of motivation or some kind of unconscious neurotic conflict that exhausts the person's energy and makes the problem impossible to confront. In some cases these explanations are correct. However, in most cases the cause is much deeper. Primarily, its nature is energetic, with the secondary cause being psychological. All scenarios described above were symptoms of a specific condition, which was inside the person's energetic field. What this means is that the energy was directed contrary to the conscious intention.

To understand SS correctly requires certain knowledge about occurrences in the aura or energetic system of a person. Universal life energy (ki, chi, prana …there are many names) flows through the whole of the energetic field, but there are also powerful energetic streams or meridians in it. In the aura, energy is polarized. A simple example of polarization is the existence of the positive and negative poles of an electric battery. In the energetic field, which finds its expression through body behaviour, there are positive, negative and neutral streams. Every thought, idea, feeling, body sensation or belief has its own characteristic energetic structure. Parts of the structure are made by specific meridians, engaged or influenced by thoughts, feelings or beliefs.

We can work with the fact that every emotional or meditative content engages the corresponding meridian, or the whole group of them, and that all thoughts, feelings, body sensations and beliefs are polarized. This means that energy in the aura flows from the point of higher potential toward the point of lower potential. At the conscious level, people want to eliminate their undesirable conditions. If the energetic system is harmonized with such a statement, the person is not energetically reversed and the elimination of this unwanted condition happens easily and naturally, because the energetic flow is in harmony with the desires. On the other hand, an antagonistically motivated or energetically reversed person strains to attain goals against energetic direction.

ELIMINATION OF SELF SABOTAGE

By and large, the elimination of SS is very simple. You should put your index finger and middle finger on the I-Point/ChestPoint, which is in the center of the breastbone. Second, embrace the feeling of acceptance and love for yourself, your body, your personality, and most of all, the problem you want to solve. Then you loudly declare: **“Even though I feel** (…problem)**, I accept and love myself, my body, my personality and** (…problem)**.”**

For instance, if a person feels fear in enclosed spaces (claustrophobia), the person should put the index finger and middle finger on the I-Point, experience the fear and say: **“Even though I feel fear in enclosed spaces, I accept and love myself, my body, my personality and my fear of enclosed spaces.”**

Or: **“Even though I always procrastinate, I accept and love myself, my body, my personality and my tendency to procrastinate.”**

Or: **“Even though I simultaneously feel an intention to satisfy myself and the intention to satisfy others, I accept and love myself, my body, my personality and the simultaneous existence of my intentions to satisfy myself and to satisfy others.”**

Keep in mind that we omit the Formula for SS in the Shallow PEAT process, because the process proceeds very quickly even without the use of the formula, although it never hurts to use it.

MASSIVE SELF SABOTAGE AND ITS ELIMINATION

The described procedure for the elimination of SS is normally effective, but not always. “Massively” energetically switched people require the application of a special procedure.

Here is the basic procedure for the elimination of massive self-sabotage. This procedure is called basic, because it is the most frequently used.

THE BASIC PROCEDURE FOR THE CORRECTION OF SELF SABOTAGE

The three steps of the procedure should be applied in this sequence:

1. Let the Client press gently on the navel area with the first three fingers of her non-dominant hand (if she is right-handed, it will be her left hand), while simultaneously rubbing with her index-finger first above and then below the lips for about 10 seconds. Alternatively, she can simultaneously rub below and above the lips with her index and middle fingers.
2. Let the Client press the navel with the first three fingers of her non-dominant hand, while simultaneously rubbing the area just below both collar bones with the index-finger and thumb of her dominant hand for about 10 seconds.
3. Finally, the Client puts the first three fingers of her non-dominant hand on her navel area while rubbing the base of the spine (tailbone) strongly for about 10 to 15 seconds.

Dehydration significantly influences the success of the PEAT process. It happens quite often that a process that was bogged down starts to advance well when both the Processor and the Client drink a glass of pure water.

This is the right moment to point out one more thing. **After a session of PEAT, either a Shallow or Deep one, the Client should drink at least 1.5 to 2 liters of pure or mineral water during the day.** The energetic masses are decomposing during the processing and only water can eliminate them. If one neglects this advice, one may experience a light headache after the session.

Very often beginners and less experienced practitioners ask why a person could not overcome energetic reversal (self-sabotage) just by using willpower? Experience has shown it is not possible except for short periods.

The problem with using willpower when there is self-sabotage lies in the following: the will has been created in order for the human spirit to overcome resistance for a short while, especially during challenges or crises; for instance, to be able to overcome fatigue during long walks or to be able to overcome a fear when faced with danger. However, using willpower to do something for longer periods in spite of an unconscious resistance produces two possible negative results.

The first is that the person succeeds in attaining the goal, but then is forced to constantly overcome the energetically reversed aspect of the personality. Such permanent tension of the will exhausts energy and can, in the long run, negatively affect one's health. The conflict is not eliminated; it is just covered up and could possibly express itself in the form of different diseases.

The second possible result is this: a person who tries willingly to overcome a SS simply is not successful. It often happens to persons with addictions – a treated alcoholic, who in moments of crisis starts to drink again. Other examples would include an overweight person who grabs food every time there is stress or a drug addict who returns to drugs whenever there is some problem in life.

The results are a lack of self-respect and an erosion of self image. Each time it happens, people feel like weaklings, losers, hopeless cases or people with weak willpower. The knowledge of SS or energetic redirection eliminates such wrong and negative attitudes. Also, the elimination of Self Sabotage with the Formula for AM is largely easy and effective. Even long term energetic switching can be positively redirected and the negative models of behavior made to vanish. This is the way to release people from guilt, shame and inferiority, because we now know that they are just antagonistically motivated on the unconscious level, or psychologically and energetically reversed.

MUSCLE TESTING

THE BASIC MUSCLE TEST was introduced into Meridian therapies from Kinesiology. Muscle testing continues to evolve and new testing methods are being discovered and refined by its adherents. They tend to surprise persons with no knowledge of this field. Muscle testing is based upon George Goodheart's claim that there is a direct connection between the contents of our unconscious and our muscle response, by which it is possible to unmistakably reveal deep beliefs, attitudes and feelings. *"Applied Kinesiology is based on the fact that body language never lies... The opportunity to use the body as an instrument of laboratory analysis is unparalleled in modern therapeutics because the response of the body is unerring: ..."*

My experience does not show that muscle testing is absolutely accurate, because sometimes the body "lies", so that its reply is not always unerring! But muscle testing is most certainly a valuable instrument.

There are several forms of muscle testing. The basic one requires two people: A test subject (Client) and a practitioner. The Client extends one arm to the side, parallel to the ground, palm down, while leaving the other arm hanging loosely by the side without touching the body. The practitioner should stand opposite the Client, have a neutral facial expression (neither smiling nor frowning) and should not look into the Client's eyes. The practitioner places the fingers of one hand on the top of the Client's wrist (of the extended arm) and with the other hand presses firmly on the Client's opposite shoulder, thus stabilizing the Client's body.

Then the practitioner asks the Client to make a statement or to think of a defined subject and with sudden but not excessively strong pressure pushes the Client's wrist and arm down. If the statement is true, the Client's arm will strongly resist being pressed downwards. With an untrue statement, the arm will become weak; that is, it will lose some of its muscular strength. For example, if the Client says *"My name is Peter,"* and that is his real name, the arm should remain strong. If he says, *"My name is John Smith,"* the arm will react with weakness.

A strong response means that the statement is 100% true,for the subject, at that moment.

A weak response does not mean that the statement is 100% untrue; it means that it is not 100% true. It could be partially true, but not 100% true.

Sometimes you will obtain a weak muscle response on two opposite assertions. For example, *"I want to solve this problem"* and *"I don't want to solve this problem."* This may mean that the person's energetic field is unable to maintain the energy within itself, so it "leaks" out like water from a punctured vessel.

Also, sometimes you get the strong muscle response on two opposite assertions. This indicates that the person unconsciously refuses to recognize something in the sphere of the asked question or that she is not currently open to change.

To eliminate the first possibility, we should perform an exercise called "grounding," discussed later, and for the latter possibility we must **eliminate the resistance to change** with Shallow or Deep PEAT.

EXPERIMENTS WITH MUSCLE TESTS

The following experiments are very interesting. They open entirely new horizons for people. In the following three cases, if the person is normally polarized the arm will first be strong and then weak:

Perform the muscle test on a subject with a smile on your face. Repeat the testing with a somber facial expression.

Test the subject while keeping the other hand, palm turned down, 1-2 inches above the crown at the top of the head. Repeat the testing with the palm turned up and the back of the palm down, again above the crown of the head.

Let the subject place a finger of the hand not being tested under the nose so that the pad of the finger is touching that indented point between the nostrils and the upper lip. Muscle test the other arm. Then let the subject turn the finger so that the fingernail, not the finger pad is touching that point and repeat the test.

Test the arm of a person sitting with their legs crossed. The arm should be strong if that is the usual way for that person to cross the legs. Now instruct the person to cross the legs in the opposite manner – this time the leg that was down should be over – the muscles of the arm will lose strength.

Let a woman approach a man being tested and remain at a short distance from him (15-20") and just observe him. The arm will be strong. Then, have the woman turn her back to him – the arm will lose strength.

We live in a world of plastic materials. How they influence our energy field will be shown in the next experiment. Muscle test a person in the usual way and then let that person simply hold a plastic bag with the other hand. The tested arm will immediately lose strength.

Muscle test a subject in the usual way and then let that person put just one finger into white refined sugar or into kitchen salt. The person will have a weakened muscle response.

The majority of subjects will also have a weakened response if they hold a small piece of chocolate in their mouth while being tested.

How the cutting of energetic pathways in an aura affects the subject's strength can be demonstrated by the following experiment. Let the subject extend an arm to the side for muscle testing. With an open-palmed hand, you as practitioner, make several rapid movements around the middle of the subject's arm, as if making "karate chops". Then test the arm. It will immediately "fall" as if you had cut the nerves or muscles.

The experiment of **opening and closing of an aura** is very attractive for those interested in occult literature. In these books there are much data about closing auras to prevent negative influences and about opening the aura to receive positive influences in as strong measure as possible. First you demonstrate the **opening of an aura**. Stand in front of a subject and with your hand make three fast, consecutive movements from the mouth down to the groin as if you were opening the zipper on a jacket. As you open the aura, do not touch the body and your hand should move quickly at a distance of about 2-3" from the surface of the subject's body. The arm test will show that the subject has lost strength.

Now perform the opposite process – **locking or closing of the aura**. Make three fast consecutive movements in the opposite direction, from the groin up to the mouth, as if you were closing the zipper on an open jacket. The arm of your Client will become stronger.

The advanced level of muscle testing involves influencing the energetic field of another only with thoughts; in other words by intention (see later in this book about **influencing by intention**). In these experiments you stay in one place and can be at varying distances from the subject. You do not need any special concentration of thought for this, nor long training. Everyone to whom I demonstrated this technique succeeded in these experiments without much difficulty.

Tell your subject to stretch out an arm as for a muscle test. **In your imagination** cut the aura around the arm with "karate chops." You will **imagine** approaching the Client and in your imagination cut the space around the middle of her arm using fast strokes. Then test her arm (in reality, not in your imagination) and it will show weakness – the subject will lose 30-50% of her strength.

In spite of what these experiments suggest, we are not left at the mercy of the unscrupulous, able to influence us against our best interests. Tell your Client you are going to demonstrate this with the opposite experiment. Let her imagine a blue or white light glowing around her arm. You imagine again cutting the aura with your "karate chops", (or do it in reality) but this time when you test the arm muscles they will not show weakness.

You can also open or close the Client's aura with your thoughts; that is, by intention. Your Client can do exactly the same through thoughts and intentions.

Teach the Client to imagine a shaft of light passing through the body-axis core, and all the muscle responses will be strong.

Making the "sign of the cross" on one's self weakens the arm. This indicates the aura has been opened or made receptive. In this way the Client becomes open to influences coming from a church, priests or other religious people.

You can experiment with your negative and positive emotions. Go into feelings of jealousy, envy, guilt or fear – with all of these you will have weak muscle responses.

Then go into opposite, positive feelings of love, compassion, courage, etc. and your muscle responses will be strong.

You could also do other interesting experiments. Place photos of a saintly person (for example, a famous Spiritual Teacher) in several sealed envelopes and in the same kind and number of sealed envelopes place photos of Adolf Hitler. Let the subject hold the palm over some of the envelopes as you muscle test the other arm. Over Hitler's photo the response is always weak, and over a saint's photo it is strong.

SELF-TESTING

It is not necessary that one person test another. Everybody can perform muscle testing alone – this is a valuable instrument in revealing unconscious beliefs and convictions, as well as what is good or bad for you.

Solo testing is done as follows. With one hand you lift a heavy object while making a true statement and after that you lift the same object while making a false statement. For example, with your non-dominant hand stretched out (for the majority of people it is their left hand) try to lift some piece of furniture (a heavy coffee table or chair) and while doing this state: *"My name is ...* (say your name)*"*. You should lift that object with relative ease (as I mentioned before, there are some people who dissociate from their names. They

should use their nickname or some other name with which they feel comfortable). Then make the false statement: *"My name is ... (John Kennedy*)", and you will have difficulty in lifting that object.

Continue to experiment with lifting objects while making various true and false statements and you will notice considerable differences between the two. **In this way of testing, it is really clear when it is harder to do it and when it is not.**

Many practitioners find the next method of muscle testing very useful. Put your palm upon a flat surface (for example, on a table). Then say a statement that is obviously true and raise your index finger as high as you can (without raising the other fingers). Then lower it and make a statement that is obviously false, again raising your index finger as high as you can. If this kind of muscle test works for you, then you will discover that when you pronounce a false statement your forefinger will raise less.

There has been dispute for some time among practitioners of Meridian Therapies as to the absolute accuracy of the muscle test. On one side there are those who insist upon its exactness (like Goodheart and his followers) and on the other, those who accept it as a valuable tool, but have certain reservations concerning its unerring accuracy. My experience supports the latter view.

For a persistent and resourceful experimentor, the possibilities for using muscle testing in practice and research are numerous. Some of the fields of application seem unbelievable, but more and more of them appear all the time. In the system of "spiritual agriculture" called Perelandra, Machaelle Small Wright has used the muscle test since 1973 in communication with nature. With instructions obtained directly from nature, she created a method of healing by herbal essences and an exceptionally successful garden that far exceeds all other gardens in her neighborhood and defies many rules of gardening. Machaelle addresses nature directly with questions and receives the answers via the muscle test: *"Should we plant the garden this year? Should we plant marigolds? In what place in the garden? What kind of fertilizer should we use? How often should we water it?"* and similar questions. She claims to get quite precise answers to these sorts of questions. This demonstrates how an **experienced practitioner** is not limited to statements answerable only with "yes" or "no", but can also pose questions to his Higher Self.

One year, in Virginia, where the main Perelandra garden is located, there was a terrible drought. But the Perelandra garden did not suffer any harm from it. All the other gardens around it were yellow from the hot and rainless summer, in spite of watering. In the Perelandra garden not a single leaf was yellow, although the garden was watered just once a month before the drought started. Consulting nature, Machaelle Wright had planted only plants that are resistant to drought and used only abundant mulching.

David Hawkins, director of the Institute for Advanced Theoretical Research in the USA, claimed in his book ***Power vs. Force: The Hidden Determinants of Human Behavior*** that the muscle test is as an instrument which will transform social life on Earth. He quotes numerous experiments that justify his conclusion. Thomas Edison, he says, tested more then 1,600 substances until he found the most appropriate one for heated fibres in his light bulb. An easier, faster and much cheaper way would have been to divide those substances into two groups and muscle test the assertion*: "The suitable material is in this group!"* (Yes/No). After that he could have divided that group into two smaller groups, checked the assertion upon them again, and so on. Through the process of elimination supported through muscle testing, he could have more efficiently arrived at the single best-suited material.

I must say that I find Hawkin's claims about the uses of muscle tests too optimistic. That conclusion is based on my own experiences and those of several other persons that I contacted. For instance, Hawkins states that, using muscle tests, he has checked each sentence in his book and that it therefore has nearly the highest Spiritual value, similar to the great Spiritual Masters. However, some statements in the book appear shallow, and some parts of it are boring.

PART III

TRAUMA: THE BASIC CAUSE OF DISORDERS

SINCE SYSTEMATIC EXPLORATION OF emotional and psychological disorders began, attention has been directed mainly to revealing their causes. Many different causes have been suggested but the majority of researchers looked to the past. This is mainly due to Sigmund Freud, who while inventing psychoanalysis, routinely examined the early childhoods of people with emotional and psychological problems. Hence his well-known adage "the child is father to the adult". In other words, the problems of the adult have their roots in early childhood.

But Freud had a predecessor. It was the French psychiatrist Pierre Janet, who asserted that the roots of disturbances are traumatic experiences. His hypothesis was that strong traumas prevent the integration of experience into memory because they evoke strong emotions. Further, they push the event out of consciousness. Trauma is therefore withheld in the form of body sensations, such as anxiety and panic.

Otto Rank, a psychoanalyst and writer from Vienna, Austria, and Freud's associate at the first stage of psychoanalysis, had a novel approach to trauma. In 1924 he published **"Das Trauma der Geburt" (*The Trauma of Birth*).** In it, he pointed out the traumatic fear of being separated from the mother at birth as a factor significantly influencing art, myths, religion and philosophy. Rank placed trauma, quite logically, at the moment of birth and before the development of the Oedipal complex, at a phase he referred to as pre-Oedipal. Freud discarded Rank's theory because he regarded the Oedipal complex as the core and source of all neuroses and a major influence on our entire culture and civilization. Freud's key argument was that the child's brain is not yet formed at the moment of birth. The child is thus not capable of experiencing sensory impressions, emotions and thoughts.

Today, with strong proof of the existence of the so-called cell memory, Freud's approach may be characterized as too narrow and flawed. Otto Rank was obviously correct when he claimed that birth trauma can leave permanent consequences on the formation of personality and behavior of the adult.

After Freud and Rank, many of their followers have contributed valuable and interesting research to understanding trauma. Possibly the most significant results are those obtained by Judith Swack. According to her, the body does not discern between physical and psychological trauma. Both comprise a frozen energetic wound which is the basis of negative future experiences, although the initial traumatic event has been forgotten.

Swack's associate, Andy Hahn, pointed out that a trauma affects three centers: mental, emotional and physical. In the mental center contradictory beliefs about oneself, others, life and God are located. They are the results of decisions made at the moment one experienced a trauma. In the emotional center, either phobic reactions or blockages of certain emotions are concentrated, while in the physical center there are disturbances of physical boundaries that make a person either too vulnerable and open to outside influences, or too closed to them.

Swack discovered several models of traumas. **Neglect trauma** is one of the most inhibiting. Discovering this trauma is made difficult by the fact that it is not related to any specific traumatic event, but is developed as a consequence of a whole series of similar situations. It originates in the period when the child is most vulnerable, from its conception to the twenty-second month. At this time the child is most dependent on others for safety, food, care and love.

Until as late as the mid-twentieth century, pediatricians advised parents that responding to their child's crying would "spoil" the child. Then Dr. Spock pointed out that this approach was incorrect. He claimed that when a child cried, it was actually asking for help, no matter if it needed care, love, food or safety. After crying for a long time the child would become exhausted, calm down and begin to obey its parents, and the parents believed that the problem was thus resolved. But that was not the case. In fact, inside the child, the neglect trauma was being developed.

Neglect trauma is the most common among several traumatic models. According to some estimates, it is encountered in 63% of the cases of trauma.

The concept of neglect trauma corresponds to Terrence Real's term "passive trauma". He discerns two opposing types of traumas – active and passive. In active trauma, a violation of the personality's boundaries occurs. Passive trauma is a consequence of emotional and physical neglect of a child, and indicates a lack of connection between the child and parents.

The second most frequently occurring trauma is the death trauma. It imprints in a person an energetic model that influences one's beliefs about oneself, life and God. Most importantly, it affects one's ability to be entirely "present" when perceiving experiences. With this trauma, the vital parts of Self are broken off and separated from the Self, the consequence of which is the feeling "I am not entirely present" or "An important part of me is missing". In shamanism, this phenomenon is called "soul loss". Its results are numbness, apathy and a lack of energy. Such a person feels empty and nothing in life makes sense.

Andy Hahn was the first to point out the death trauma in contemporary psychotherapy, but as I stated, this concept is just a modern version of the shamanistic "soul loss". Shamans have been mentioning and healing it for ages. In my book ***Aspectics***, I presented a simple version of shamanistic "**soul retrieval"**. Almost any reader can apply it successfully.

The earlier the trauma is experienced, the stronger and more permanently it damages the individual. Traumatic events force a child into confusion and mystical explanations. Exposed to the influence of a strong trauma, a child is left frozen and speechless before the overwhelming power of evil, as all of the explanations it has thus far received from adults do not alleviate its situation. Later in life traumatized people react to traumas from their past with behavior that corresponds to the original threat but has no logical connection to the immediate experience. These persons have difficulty learning from new experiences. They are not able to forget the trauma because their attention is fixed on it, both consciously and unconsciously. Being obsessed with the traumatic event, they behave and feel as if they were repeatedly traumatized anew, although they are not able to locate the origins of such feelings.

In searching for the origins of problems, the majority of psycho-therapeutic systems developed from psychoanalysis emphasize the distant or recent past as they lead subjects to face events that are at the roots of disturbances. Such confrontations are often painful for people, because they resist them; they take a lot of time and rarely result in perma-

nent healing. Modern forms of alternative therapy, in which the processor directs the Client to confront all previous similar incidents on the chain of events by using a repetitive process, has shortened the healing process. During the repetitive process, the Client experiences images or pictures of the traumatic event, feelings, body sensations and sometimes decisions. The fundamental mechanism used to eliminate unwanted states or problems is the duplication of such experiences in consciousness. The most important aspect is to duplicate the decisions of defeat that the Client made at the moment of a traumatic experience.

Bringing to consciousness and duplicating decisions (which manifest as thoughts), or the absence of such duplication, is the deciding factor between the temporary and the permanent resolution of problems. The reason for this is that a decision is pure thought, a part of Atman or True Being, and as such it is exterior to the MEST (**M**atter, **E**nergy, **S**pace and **T**ime) universe. However, it does set energetic processes into motion in the MEST universe. The decision continues to exist until it is duplicated. It then vanishes into the Void it came from – Void is the Source and the True Nature of the Being as well as the source of all existence.

Sometimes it seems that a problem has been removed permanently, but it has only been de-stimulated and later returns. Considering the fact that the original decision persists until it is duplicated in the consciousness, or in material reality, the disturbance has to return sooner or later. When it hasn't returned in a short while, the representatives of more typical therapeutic systems claim that it has been removed permanently.

In the **Fingertip Method** I created about two years ago, traumatic energy is eliminated in an incredibly short period of 15 to 20 seconds. This is possible due to our knowledge of the mechanism for creating and discreating negative experiences. In this simple method, **breaking down of space and time** occurs. And when they break down, all the energy that was in them, both positive and negative, is eliminated.

Some systems base their therapeutic success on breaking the connection between the source of a problem and its appearance in the body or mind. They attain this in different ways. The **Idenics** system of John Galusha and Mike Goldstein is one of the fastest. In my book ***Integral Excalibur*****,** I described Idenics in detail. The logic of this system is simple. To be able to experience his problem, a person has to enter into the identity that corresponds to the problem. For example, to experience jealousy and feel the feeling of jealousy, one has to get into the identity of a jealous person. If one does not adopt such an identity it would be impossible for one to feel jealousy. Therefore, if control of unwanted identities is attained (as in the case of the identity of a jealous person), the problem will be prevented from manifesting. Truth be told, in Idenics it often happens that this process brings the decisions constituting the core of the problem to consciousness, discreates (destroys) them and so removes the problems permanently.

The Australian John Mace created a system similar to Idenics and named it similarly – **Identics**. The starting point of his system is that the person who is not able to control her mental states is also unable to control the identities that underlie such states. For example, the drug addict identity of a person is stronger than the identity that wishes to control her behavior. In Mace's system, the Client first describes her identities in the same way she would describe anything she owns; for example, her car. In this way, she separates herself as a Being from the identities and experiences them as something that she owns. They become something with which she can do whatever she likes, but she is separate from them. Then, by a simple action the Client is led to increase the size and strength of her positive identity as a pure, Spiritual Being. At the same time she reduces the identity of drug addict

to a tiny dimension and so it is put under control. Of course, such a positive state will not last long. The problem may return sooner or later because the decision that is at the base of addiction has not been discreated.

The human energetic field or aura is not static. It is similar to a river of energy. In its flow there are currents of stronger energy which we call meridians. An aura is not an isolated field. It is a part of the universal energetic river which is at the base of not only the human race and all living creatures but also of the complete manifested universe (see my book ***Sunyata*** about the explicit and implicit order of David Bohm). It is constantly permeating other fields; it influences them and those fields permeate and influence it as well. When an unpleasant or painful experience occurs, it causes disturbances in the peaceful flow of the river of energy. According to the teachings of traditional Chinese medicine, those disturbances are the causes of all disorders.

These strong concentrations of energy, like river whirlpools, draw certain experiences and impressions toward them. We call these whirlpools "attractors". Attractors in the human aura are energetic fields of non-physical energy created by former experiences, attitudes, beliefs and the dominant thought contents. Such energetic fields are in constant interaction with our body and the energetic fields of other individuals. Our world view and reactions toward other people are the result of the activities of these attractors.

Once created, the attractor fields persist by themselves. A person cannot avoid the creation of attractor fields for they are the result of her decisions, and then her opinions and emotions. However, she can change them so that they become positive instead of negative.

In practical life, the most important consideration is this: Negative attractors or negative concentrations of energy attract unpleasant experiences and positive ones attract desirable experiences. We can confidently conclude that every emotional and spiritual disturbance has trauma at its base. The trauma constitutes the core of a negative attractor which stops the accomplishment of our positive decision and changes the natural flow of energy in our energetic field.

PEAT is similar to other systems of Energetic Therapies in that with its various methods it attains the same results as other systems; it removes energetic disorders which are at the root of negative emotions.

But PEAT does not stop there; it goes much further. In the first place, it is much faster and more efficient. Secondly, the **Deep Process** takes hold of and removes the fundamental causes of permanent problems, the initial, deepest attractors that other systems are not able to approach. Always reaching to the initial and the highest causes of the problem that are in the core of the human being, PEAT also makes it possible for us to reach the Personal Codes and bring them to our consciousness. By doing this, it allows us to reach a higher state of awareness and the threshold of the Great Space or Void, from which the Being descended to this manifest universe. The Primordial Polarities are a Being's first and highest attractors in this manifest universe and that is why their neutralization is a necessary step to freedom from compulsive behaviour in that universe. Beyond Primes there is the original, universal and the strongest attractor, Void, Sunyata, Quantum Vacuum, All Source... from which everything came into existence. It also attracts back everything existing into Itself, where all differences are reconciled and all dichotomies vanish into ONENESS. We are used to thinking about All Source as something we came from sometime in the past but with which we are no longer connected. However, closer to the truth is that with both All Source and the ultimate goal, Megistotelos, we are moving back toward it, for it attracts us with magnetic power as the universal, most powerful attractor. To use a metaphor, the

Being moves across the surface of the cosmic clock, from beginning to end, the beginning and the end being one and the same. For this reason, when we move on the chain of related contents in the deep PEAT process, it makes no difference whether we say that we are going deeper and deeper or higher and higher, because the higher levels of awareness are at the end of that chain. At the end of the chain the problems do not exist anymore, for, as the gifted Italian psychologist Roberto Assagiolli puts it, **on the lower levels of awareness there are no solutions, on the higher levels of awareness, no problems**.

The advantage of PEAT over other therapeutic systems is in reaching the highest negative attractors or concentrations of energetic charge. At the point at which other systems stop (also shallow PEAT), the Deep PEAT process continues opening new dimensions of consciousness and existence.

The majority of therapeutic methods, especially Energy therapies, remove triggers which activate traumatic material, but do not remove the trauma itself. Of course, for most Clients, who simply want to stop suffering and live normal lives, those therapies are adequate. But for people who want to reach the higher levels of consciousness and understanding and accelerate their Spiritual evolution, those techniques do not reach high enough.

THE BASIC PEAT

THIS VARIANT OF PEAT appeared as a more efficient substitute for the old, Shallow PEAT, which served me well for years.

In it, we alternately use three points around both eyes and a situation stopped in time; that is, a "frozen" image (a snapshot) of the most dramatic or strongest moment of an undesirable experience or problem. It should look like a paused picture on a DVD player. There should not be any movement in the image. I discovered this important element, which I use in all my systems that allow it, several years ago. My starting point was Albert Einstein's claim that the essential characteristic of existence is movement. According to him, if there is no movement, a phenomenon ceases to exist.

The second source of this valuable idea was the great Masters of Yoga from the past. They also asserted that without movement there is no existence. They believed that the universe would disappear if the movement in it stopped, even for a second. Some disciples of mine referred to the same idea when they said: *"Every fool knows that there are drops of water in an ocean. But only wise men know the whole universe is in a drop of water"*.

From this the following important conclusion can be drawn in relation to processing problems using Spiritual technology: When we eliminate one moment of a problem, a moment that is "frozen" or stopped in time, we have eliminated the whole problem. Frequently an array of similar problems disappears as well.

BASIC PEAT PROCEDURE

1. You should briefly discuss the problem with the Client. That should not take more than a few minutes.
2. You must stress the importance of not resisting unpleasant experiences. The Client should **accept** them, even **dramatize** them. This means the Client should **intensify them consciously and deliberately**. To this end we use acceptance exercises. There are five of them.

Acceptance Exercises

1. Ask your Client to observe 5 objects **she likes** in the room where you process her. She should then accept them without any resistance, one after another. There is no need to inform the Processor which objects she chose. This exercise should be brief – 15 to 20 seconds.
2. Next the Client, rather than choosing objects, should accept the first 5 objects she notices, whether she likes them, dislikes them, or is indifferent to them. This exercise, too, should be done quickly.
3. Now the Client should remember a pleasant experience from the past, no matter when it happened. She should feel herself in the midst of that experience, as if it were happening at the present moment, and then accept it.

4. This exercise is similar to the previous one. The Client should remember an unpleasant experience from the past, no matter when it happened, feel herself in the midst of it, as if it were happening at the present moment, and accept it without any resistance.
5. This exercise is similar to the previous one, although it is a little more complex. The Client should remember another unpleasant experience from the past and accept it, but not as a whole, all at once. She should accept it divided into individual elements: image of the experience, emotion she feels when in the experience, body sensation and thought.

Regarding the value of accepting undesired conditions as opposed to resisting them, see the detailed explanation in the chapter on paradoxical intention. This idea by no means originated in modern times. This becomes clear when we remember Christ's words: *"Do not resist evil!"* These words mean not resisting evil coming from the outside, but, even more importantly, not resisting one's own undesired conditions.

Do with the Client 1 to 2 exercises for **making a picture of an event stopped in time (snapshot)**. This means that the Client should choose the most dramatic or unpleasant moment from the problematic experience and keep it stopped, immovable in time for a few seconds, like a paused picture on a DVD player. It is as if you needed to choose just one moment, stopped in time, from a film of an unpleasant event; one snapshot which you will use for the process.

3. Then you should briefly describe the procedure to the Client, because it will be an entirely new experience for her. Tell her that in Basic PEAT we use 3 points around both eyes. Show her the points.
4. Then the Client should feel the problem and estimate its strength on a scale of 0 to 10, measuring the subjective intensity of her problem Ask the Client how strong the problem is at that moment. In this situation, "0" means that the problem does not exist, "10" that it has maximum strength.
5. Now tell the Client to place two fingers of her left hand on the first left point and feel the unpleasant experience as strongly and completely as possible: **"See now what you saw then! Hear what you heard at that moment, if you heard anything. Feel what you felt then! Don't go to the next moment, or the previous moment, but exactly to that moment (the moment of the snapshot), as if it were happening now. Inhale deeply and exhale. "**
6. Then: **"Change hands. Place two fingers of your right hand on the first right point and feel the same event. Be careful; not a second before, or a second after your snapshot. As if it were happening now! See the same image, hear the same sounds and feel the same feeling. Inhale and exhale."**
7. Now repeat the procedure on the second point: **"Change hands. Place two fingers of your left hand on the second left point and feel the same event. Not a second before, nor a second after your snapshot. Don't let the snapshot change..."**
8. The process ends on the third point below the right eye. This means that the client uses 6 points in total, three on each side. When the process ends, we should ask the Client: **"On the scale measuring the intensity of the experience from 0 to 10, what is the strength of your problem now?"**
9. If the answer is not "0", we repeat the procedure, beginning with the first left point. We continue the process until the unpleasant experience has entirely disappeared; in other words, until its strength is "0".

10. Now ask the Client if there is opposition inside her. If there is, remove it with a new Basic PEAT process.

11. Put the future under control.

12. If the Client feels the need to forgive someone, we proceed to **forgiveness**.

(Basic PEAT has proven its efficiency not only in the elimination of current problems, but also in the elimination of difficult, chronic problems. This is its significant advantage over the previous, Shallow PEAT)

OPPOSITION

After the elimination of the unwanted state, we should check the Client to see if there is any remaining opposition. Opposition is everything that in any way resists and annuls the resolution of a problem. This can be an unpleasant body sensation (for instance, pressure in the solar plexus) or a critical thought such as "This process can't be efficient" or any thought or feeling that the same problem will return in the future. The Processor asks the Client: *"Look carefully into yourself and tell me, does anything inside you oppose the resolution of this problem?"*

The Processor should not wait for the answer longer than 10 to 12 seconds. If a new aspect that opposes the resolution becomes activated and comes up, we start a new PEAT process, beginning with that content, lest it undermine the previous success, so that permanent results cannot be achieved.

CONTROL OF THE FUTURE

In the majority of my therapeutic methods it is necessary to put the future under control, because in our subjective universe there is often an emotional charge on the part of our time path which we experience as the future. Unfortunately, most other methods do not eliminate this charge, which is a serious mistake. If there is a charge, it should be eliminated. We ask the Client: *"Do you think or feel that it is possible for the same problem to come back to you in the future* ***against your will****?"*

If the Client does not think or feel that it is possible, you should proceed to the next element of the process. If the Client believes or thinks that it is possible, even slightly, we continue the process by telling the Client: *"Feel that the problem will return in the future. Dramatize that feeling, feel it as strongly as possible... Create an image in your mind, an image that shows that the problem has returned in the future. Keep that image immovable. Place the fingers on the left point, inhale, exhale... Change hands..."* Continue the process in the usual way.

In this process (control of the future) it is not necessary for the Client to estimate the intensity of the feeling, as it drops to zero very quickly.

FORGIVENESS

Forgiveness may seem superfluous or superstitious, but it is not! While engaged in forgiveness, people remove the last vestiges of their unpleasant experiences. For a detailed explanation of the importance of forgiveness see the separate chapter of this book.

FILLING THE VACUUM WITH LIGHT

For several years I practiced installation of an opposite, positive state in the place where the negative state or problem used to be. However, the process did not yield results as positive as some practitioners claimed. Experience has shown that it suffices to fill the Client with light after the elimination of a problem. The reason for this is simple and logical. Nature, the old saying goes, abhors a vacuum; the human mind certainly does. Clients have a tendency to draw in some other content, usually similar to the previous problem. To prevent this, we can use a simple procedure to fill the whole body with light. We say to the Client: *"Imagine a small blazing sun about 8 inches above your head. When you inhale, imagine a wide beam of that light entering your head and neck and filling the upper part of your body. When you inhale for the second time, imagine sucking in more light and filling the lower part of your body with it. When you inhale for the third time, imagine filling your arms and legs with the light. Finally, suck in more light and spread it about 12 inches around your body, in the shape of an aura of light."*

The Client should observe the aura of light for about 10 seconds.

THE FEELING OF GRATITUDE

We ask the Client to fill herself with a feeling of gratitude toward a higher power, her parents or friends that led her to this helpful process, etc. Do not allow the Client to believe that you, the Processor, expect her gratitude. Make sure you tell her that. You can say a few words about the importance of gratitude for her own well-being – that she will feel better, be more satisfied with herself and her life, etc. In the second part of the book you will find a detailed explanation of the importance of the feeling of gratitude.

THE IMPORTANCE OF DEEP BREATHING

There are extensively recorded oriental teachings concerning the importance of breathing for the control of the life force. Here I will only briefly explain why deep inhalation and exhalation are important while touching the acupoints during both Basic and Deep PEAT.

Breathing sets in motion and energizes the whole body and its energetic field. During the breathing process the skull bones expand and contract rhythmically. Although these stimulating movements are subtle and may go undetected, they are very important. During inhalation the pineal gland (the gland located in the center of the brain) sends signals along energetic pathways or meridians and receives back an "echo" from different organs during exhalation. In this way the brain performs a kind of three-dimensional scanning of the physical body and aura. Data received this way serve the brain by automatically adapting the immune system and body biochemistry to correct the disturbed states which it uncovers.

The system works automatically and would function perfectly if not for numerous, varied and continual disturbances. There are several reasons why these disturbances can occur.

The majority of people do not breathe as deeply as they should, disrupting the scanning function of the pineal gland. Hampered, it registers only the middle energetic frequencies, not the high and low ones.

Physical damage and emotional trauma disturb the calm flow of energy in the aura. When the pressure of energy is excessive, a safety mechanism which exists in the energetic

streams of the aura blocks the passage of energy, thus preventing the brain from being exposed to extremely high tension and "burn out". The energy streams are supposed to be switched on again after several hours, but permanent stressful situations and persistent traumas keep them inactive for an extended period of time, so that they finally are permanently turned off.

Cyclical inhalation-exhalation is the main energetic pump which moves the flows of energy in the body and aura. Traditional Chinese medicine contends that the energy coming from food travels from the stomach into the lungs. In the same zone the accumulation of life energy created by breathing takes place. That energy is imprinted into the meridian system through one of the main meridians which originates in the lungs. The more powerful the circle of inhalation and exhalation, the stronger the energetic flow through the meridians becomes.

For these reasons there is emphasis on the importance of deep inhalation and exhalation during the activation of acupoints through touching them during PEAT processing. Different Yoga systems teach that a person who breathes properly secures good health. We can agree with this observation and utilize deep breathing to activate the strong energetic flows, which can correct the disturbances in our energetic field. Most importantly for Deep PEAT, proper deep breathing opens and makes available previously hidden, inaccessible zones within our being. From the depths of these zones emerge unconscious and long buried contents.

THE IMPORTANCE OF SPECIFIC DEFINITION OF PROBLEMS

Problems can have more then one component and they very often do. One of the fundamental rules of processing is: **Be very specific**! For example, we will attain much better results if we accept as a problem *"An incident in elementary school, when the schoolteacher humiliated me in front of my schoolmates,"* rather than the broader, vaguer problem of *"My unpleasant experiences in elementary school."*

The advantages of treating specific problems are at least twofold:

A Client can more easily notice the decrease in the intensity of her problem. The reason for this is that specific events and components can be eliminated in a very short time, as opposed to global ones.

After the intensity of a few connected, specific components is reduced, very often the whole complex problem vanishes. For example, if a Client resolves 3 to 4 specific unpleasant experiences from her elementary school period, all other similar unpleasant experiences from that period may stop having an adverse effect on her. They fade, become empty and no longer influence her feelings and behavior.

When a Client is not able to define a specific problem, but repeatedly offers a general and complex one, we should divide the problem into several components, and process each one separately.

On the significance of defining problems specifically, see the separate chapter with that title. I wrote the chapter because it pertains not only to Basic PEAT, but to all my methods.

THE DEEP PEAT PROCESS

ONCE MORE I WANT to emphasize that the culmination of Spiritual technology is Deep PEAT processing. At this moment it does not exist in a systematic form in any other method of therapy, but there are some indications that this situation will not continue for long. For example, many authority figures in the field of alternative methods of psychotherapy stress that the difference between an average therapist and a "master" is that the latter behaves like a detective and searches for the "real" causes of disturbances. And **the real cause is always the highest one in the human mind!** There is no exception to this.

The essential difference between PEAT and other methods of therapy is the fact that most other therapies are oriented toward the reduction and removal of a disturbance's symptoms. The Deep PEAT process, on the other hand, strives exclusively to remove the basic cause; that is, it strives to achieve the highest state of mind in which problems do not exist.

The term "Deep PEAT" may confuse an inexperienced practitioner, because it indicates lowering into the depth, or into the lower strata of the psyche. In fact, the opposite is true: going forward on the chain of contents surfacing in his mind, the practitioner is ascending into ever higher levels of consciousness, until he reaches Pleroma or the state that is above Pleroma – Oneness. Let me remind you of the valuable words of Roberto Assagiolli: **On the lower levels of awareness there are no solutions, on the higher levels of awareness, no problems**. Thus we could call this process "high" instead of "deep", but the term deep took root and so we continue to use it. Furthermore, the process really is "deep" because, by following the chain of contents, it penetrates into the very core of the Being.

In applying Deep PEAT, I do not pay attention to the problem a Client starts with (except, of course, at the very beginning), nor to reducing its strength, but to the contents of the mind or body that very quickly come to conscious awareness during the process. As the Client touches successive acupoints with her two fingers, I repeatedly ask what appears next in her body or mind. The Client reports a short or long chain of body and mind contents (in Yoga terminology it is "chitta," or mind stuff). The majority of these contents are undesirable psychological and emotional states. They are negative thoughts and beliefs, unpleasant body sensations and decisions of defeat that people made at some earlier time, but which influence their present lives. I do not waste time on them, and as soon as a new content surfaces, I start a new process with it until I uncover the next one (this process goes pretty fast). I direct my Client to dive deeper and deeper or go higher and higher, until the core element is reached that makes up the root of the problem with which we started. It could also be the cause of many other problems.

Going up the chain of contents toward the higher states of consciousness, during which the layers of negative energy are being eliminated, could be compared to peeling an onion. We peel one layer after another until we finally reach the end; we are left with nothing, which in the case of Deep PEAT is Void or the Great Unmanifest (any other term with the same meaning may be used). It is understandable how at that high level there is not a problem, not even the problem you started with, no matter how difficult it had been and how long it had been with you.

This approach led me to create Deep PEAT processing and therein lies the greatest value of my systems of Spiritual technology.

This is the right place to add an explanation. In the beginning of Deep PEAT's application, for a very short while I was doing the process using 13 acupoints. As the process became more refined I switched to 7 points, and five years ago, to only the 3 points around the eyes. If the Client does the process properly, 90% of the unconscious contents come to conscious awareness on the first point. This is why I call it the **Insight** (or **Cognitive**) **Point**. Thus Deep PEAT usually uses only one point.

When I say that I do not waste time on different contents that appear on one of the 3 points, that means that **I do not ask the Client to describe them in detail, associate them with the initial problem or her other experiences, or search for their deeper meaning**. On the contrary, I **prevent the Client from doing that** by asking her to tell me in the simplest and shortest possible way about the next content that appears in her body or mind. From it I continue moving along the chain of contents toward the root of the problem, that is, toward the highest state of mind.

The Processor should prevent the Client from making any kinds of digressions – reporting her associations to the contents that come up, describing them in detail, interpreting them, associating them with other elements, etc.

Truth be told, I do not stop at the source of a problem, but go one step higher, until the Great Unmanifest or Implicit Order is reached. Let me clarify this briefly. You see, in the Great Unmanifest only One exists. There is no difference between one thing, condition or being and any other thing, condition or being. The Being's decisions originate in that One and if the Being accomplishes a decision, the decision vanishes; in other words, it goes back to All Source.

I will linger briefly on the previous sentence: "...if a Being accomplishes a decision, the decision vanishes; in other words, it goes back to All Source". This is exactly what happens, although it may confuse a reader who has limited practical knowledge. At the beginning of this book I gave you an example of how decisions disappear from our reality when they are realized. Hence the axiom: there is nothing stranger than desire: when we see it realized in front of us – it disappears.

I will also remind you that a problem comes into existence when a Being suffers defeat of a decision. It then makes a **decision of defeat**, and from that moment the first decision and the decision of defeat make up an unpleasant seesaw. This seesaw exists until the Being discreates it. During a PEAT process a Being, going backwards, passes through the decision of defeat and transcends it, entering All Source. At that moment the whole chain of contents disappears, or to use the term that took root in PEAT, is discreated.

The contents that a Client reports, however unusual or attractive they are, and no matter how much emotional charge they contain, do not have value by themselves. An image of Jesus Christ or one of the great Spiritual Masters does not have a greater value than any other content; for instance, pain in the chest or an image of a dead cat. We treat all contents as individual steps that lead to the final resolution of the initial undesirable state – to its highest source. As I have said, that source is the Great Space, Implicit Order, Void or Quantum Vacuum. All of these different terms signify the essence of every True Being.

The resolution of a problem is achieved when the integration of two polarities takes place in Quantum Vacuum. These polarities are usually mutually exclusive in everyday life. Until two or three years ago, I was mentioning the Pleroma state as another way to successfully end a Deep PEAT process. Pleroma is a Gnostic term that means "God's Mercy". It is

a state the Client may describe as: **"Everything is OK"**, "**Peace**", **"Complete Peace"**, **"Me"**, **"Just Me and nothing else"**, **"True Being"**, **"True Me"**, **"Oneness"**, **"Tranquility"**, **"Being One with the whole world"**, **"Being One with everything that exists"**, **"Love"**, **"Light" or "Golden Light"**. When a Client reaches one of these states, and when that state is stable and persists on all the three points around the eye, the Processor asks, *"What happened to the problem we started with? Is it still a problem for you?"*

If the process was done properly (and it must have been if the Client has reached one of the Pleroma States), the answer is always that the problem has vanished, seems far away, is not there, is nonsensical, unreal, etc.

However, recently a great majority of Clients have not had the opportunity to experience a Pleroma state and I therefore do not linger on it anymore, but mention it only in passing as a rare possibility. When a Client reaches a Pleroma state, we always try to transcend that state and achieve the integration of polarities, because the integration gives a more stable and permanent result than Pleroma. We achieve this by "fishing" the polarity opposed to the Pleroma state with one or two questions of the same nature. For instance, if a Client has reached the state of peace after a series of unpleasant contents, and the state of peace is persisting as stable on all the three points around the eye (which means that it is a Pleroma state) the Processor should ask: *"You are feeling peace... Tell me, what state would you absolutely not want to experience right now?"*

Or: *"You are feeling peace... What is the opposite state of the state of peace for you?"*

The Client usually says "anxiety", "tension", "anguish" or something similar. Then we ask the Client to first feel the peace, and then the unwanted state she mentioned. We continue the process with those two states as opposed polarities. We ask the Client to feel first one polarity, then the other, and finally to feel them at the same time. When the Client has felt them, she should inhale, exhale and tell us **what is happening between them**. Very often the integration has already taken place on the first or second content on the chain. The reason for this is that Pleroma is the first manifestation from the Great Unmanifest or Oneness. Between a Pleroma state and its opposite polarity there is not much negative charge, so that after the removal of that charge the two polarities melt together and integrate.

Very seldom the Client is so enchanted by Pleroma that she does not want anything other than to stay in that state. But if that is the case, we should ask her what has happened with the problem (the answer is almost always that the problem has disappeared) and apply the same procedure as with the integration of polarities.

Until now, no one has developed a process similar to Deep PEAT, but some people have moved in the same direction. In his famous novel ***Nineteen Eighty-Four***, published in 1949, George Orwell used the term "doublethink". He defined it as the ability to simultaneously accept as correct two mutually exclusive opinions or two contradictory beliefs. In his novel the technique of doublethink is used by a totalitarian government to continuously change history and by doing so control its citizens.

Recent psychological research shows that the same idea can be productively used to achieve goals through a procedure independent from Deep PEAT. Unfortunately, this technique is also less efficient. Oettingen believes that one of the most efficient states of mind is achieved when people are at the same time optimistic about the accomplishment of their goal and realistic in relation to the problems that might appear in the process. As part of her research Oettingen developed a procedure where people simultaneously keep in mind both kinds of thoughts. She also performed experiments that examined the efficiency of that procedure.

In one of those experiments, subjects were asked to think about a goal they wanted to achieve. Examples of goals were obtaining a diploma and quitting smoking. Then they visualized themselves accomplishing their goal and noted two main benefits they would gain from it. Next, for a few minutes they considered obstacles and problems they would encounter in the attempt to accomplish the goal and again, noticed two main consequences of those problematic situations. Next, it was time for "doublethink": the subjects were asked to react to the first advantage they had noticed and describe in detail how it would make their lives more pleasant. Immediately after, they considered the greatest obstacle to the achievement of their goal, and while doing that, focused on what they would do if they encountered such a difficulty.

Afterwards, they repeated the process with the second positive aspect of the accomplishment of their goal and the other potential problem.

From these experiments Oettingen drew the conclusion that this procedure gives people the best from both polarities. In the case of people who focused on an existing relationship they wanted to improve, the ones who used "doublethink" were much more successful than the ones who only had fantasies or focused only on negative elements.

In the area of emotional relationships, Oettingen has applied the procedure of doublethink on persons who were secretly in love. Again, persons who applied the technique were more successful than those who only daydreamed about the perfect date or focused only on the difficulties of expressing their hidden feelings.

This procedure has also been successfully applied to increase employee involvement in training courses, encourage nurses to build better relationships with the families of their patients, and to train managers to make better decisions.

This doublethink procedure looks promising, but its efficiency is limited. The reasons for this are that it integrates polarities on a very superficial level, does not lead subjects to the higher states of consciousness and does not systematically "peel off" the charge until it is entirely removed.

PREPARATION FOR DEEP PEAT

YOU AND YOUR CLIENT should **drink water** to ensure you are well-hydrated.

Eliminate possible self-sabotage in the Client. I have already described this procedure, but will repeat it here because people often forget to do it. Tell your Client to place the first three fingers (thumb, index and middle finger) of her **non-dominant hand** on the navel area, while rubbing above and below her lips with the index and middle finger of her **dominant hand.** Then have her rub her collarbone with the same fingers of her dominant hand, and finally, have her rub her tailbone with her whole dominant hand.

Briefly discuss the problem the Client would like to solve.

The Client should state the problem as **specifically** as possible.

Create a goal structure in your Client: Ask her: *"What do you want to achieve with this session; **what is your goal**?"*

If the Client is new to Deep PEAT, briefly explain how the process works. Show her the **3 points** around the eye we use during the process. Give her four contents of mind that can appear (**body sensations, emotions, thoughts and images)** or their combinations. Tell her to be equally open to all the four contents.

Ask your Client **not to resist negative contents**. She should **duplicate** the contents, feel them as they are, and even deliberately intensify them. In PEAT we call this deliberate intensification **dramatization**.

Explain briefly what **self-sabotage** is. Show her the ChestPoint.

Tell the Client to report only **raw elements,** and to do that concisely. Explain to her what raw elements are.

The Client **should not** give you explanations, comparisons, associations, analyses and the like. If she does it anyway, stop her. She should only report raw material!

Tell the Client to **separate herself from the initial problem** as soon as possible.

Explain to the Client what **swimming is** and what **diving is** (see later text)**.**

Tell her that it is important to breathe deeply, because deep breathing acts as an energy pump, drawing contents out of the unconscious into the field of clear awareness.

Point out to the Client the two possible outcomes of the Deep PEAT process: **Pleroma** and the **Integration of Polarities.**

It is of great significance to explain to the Client what Primordial Polarities are, unless the Client has neutralized them already.

Ask the Client to close her eyes and feel her problem as deeply and completely as possible. She may choose a situation where the problem manifested, and feel the problem in that setting as if it were happening "here and now".

PROCEDURE OF THE DEEP PEAT PROCESS

I will describe the procedure as if you were working with a Client, but the procedure is the same when you do a solo-process; that is, apply Deep PEAT to yourself.

Ask the Client to state the FAM (Formula for Antagonistic Motivation or Self Sabotage) with the first two fingers on the ChestPoint.

Then she should place the two fingers on the First Point and feel the problem as completely and deeply as possible. Tell her not to resist anything. She should duplicate that state, dramatize it. When she feels she is deep within the problem, let her inhale and exhale deeply and tell you what appears in her mind and body. Write that down.

If a new element surfaces, the Client should go back to the ChestPoint and repeat the FAM with that new element – an emotion, body sensation, or thought.

If the old element is still there, proceed to the Second Point. She should feel the problem as strongly as possible. When she has felt it completely, let her inhale and exhale and say what is coming up in her body or mind. If the content is new, she must go to the ChestPoint, repeat the FAM and continue working according to the procedure.

If the content is the same, she should proceed to the **Third Point**.

Continue processing the Client until she reaches **Pleroma** or **neutralizes polarities.** In case of neutralization, two polarities should be integrated steadily on all three points.

Ask her the **control question**: *"At this moment, are you able to experience one polarity separately from the other or not?"*

If the Client neutralized her **Primes in that session**, go to the **Stabilization Questions for Neutralization of Primes**. If she has reached a Pleroma state, proceed to the next step.

Do the **6-direction expansion** in the state of Pleroma. Then have the Client open her eyes and ask her: *"How do you feel? "*

Check to see whether the problem you started from is still there: *"Tell me, what has happened to the problem we started from? Is it still a problem for you or not?"* If the process was done properly, in most cases the problem will not exist anymore. **In Deep PEAT our goal is not reduction of the problem's intensity, but its complete elimination**.

Check for **opposition.** Tell your Client to close her eyes and ask her: *"Is there something inside or outside of you that resists such an easy and fast solution to ... (state the problem)?"*

If there is opposition, eliminate it with Deep PEAT.

Control the future. Ask the Client: *"Do you think or feel that ... (state the problem) could return to you in the future against your will?"*

If the client thinks or feels that the problem could return in the future **against her will**, do a new Deep PEAT process for that feeling.

Check for other points of view. Ask the Client: *"Is there someone else who participates in this problem (this situation)?"* Be careful! It does not have to be a human being. It is also important to use the Client's own formulation of her problem instead of the words "this problem" and "this situation". If the answer is affirmative, do **Circular Processing** of all points of view that contain charge.

Let the Client do **forgiveness** next.

If the Client has solved a problem that requires, besides processing, a practical action to change the situation, we perform **Activation.**

Ask the following question: *"What is the first useful thing you will do about this situation?"* Depending on the situation, ask the Client for one, two, or three such things, but not more than that. Spiritual experiences are valuable only if they transcend the session and influence our lives. With these questions, we stimulate the Client to go in that direction.

Finally, if possible, let the Client fill herself with the feeling of **gratitude** toward God, destiny, people who have helped her in life, etc. The words of gratitude should not be spoken aloud.

SOME IMPORTANT REMARKS

Be careful how you formulate questions during the process. For instance, never ask *"What are you feeling?"*, because this encourages the Client to report feelings and body sensations, not images and thoughts.

Also never ask *"What do you see now?"* because with that question, you stimulate the Client to give you psychic images, not the other three elements. For the same reason, you should not ask *"What are you thinking now"*, because this question is directed only at thoughts and excludes the other three elements.

So always ask your Client: *"What is happening?"*, *"What are you experiencing?"*, *"Which elements are coming up?"*, *"What is happening in your body and mind?"* or *"What is coming up?"*

DEEP PEAT REMINDER

1. **Define the problem** (Briefly interview your Client about the problem).
2. **Define the goal** (It should be specific, not generalized).
3. **Eliminate self-sabotage** (using the Formula for SS / FAM).
4. **Apply the Deep PEAT (DP) procedure.**
5. **If the DP procedure ends with a Pleroma state, do the Expansion, check what has happened to the initial problem and proceed to steps 8 to 13.**
6. **If the DP procedure ends with the integration of Primordial Polarities, apply the Stabilization Questions and check what has happened with the initial problem.**
7. **If the DP procedure ends with the integration of polarities, check what has happened with the initial problem and proceed to steps 8-13.**
8. **Opposition** (ask the Client to tell you whether there is opposition. If the answer is affirmative, do a new process with that opposition aspect).
9. **Putting future under control** (ask the Client: *"Do you think or feel that this problem could return to you in the future* ***against your will****?"* If the answer is *"YES,"* we do a new Deep process with that feeling*).*

10. **Circular Processing** (this is done if other persons or groups participate in the Client's problem. You should process all relevant points of view. **The basic principle is**: ***Complete solution to the problem requires encompassing all points of view containing emotional charge***).
11. **Forgiveness.**
12. **Client's activation** (if necessary). For example, we ask the Client: *"Now that you have solved this problem, what is the first useful thing you'll do for yourself or others?"*.
13. **Gratitude** (The Client does not have to express it verbally. Feeling it is enough).

Swami Vivekananda was the famous Hindu teacher of Yoga and Advaita Vedanta who brought those two systems of Indian orthodox philosophy to the West at the end of the nineteenth century. Very often, he used stories as metaphors in order to stir up the desire of his students to experience Truth about themselves, other human beings and God, which are synonyms for the attainment of Spiritual Freedom. The following is his favorite story.

> One Indian raja had a diligent and honest minister who enjoyed his confidence. As it often happens in life, envious people slandered the honest minister. Raja believed their lies and sentenced the innocent man to death. They put him at the top of a high tower, to which there were no steps, and left him there to die of hunger and thirst. But the honest minister had a faithful wife. During the night she came to the bottom of the tower, called him and asked if there was any way she could help him.
>
> The minister told her to return the following night and bring a horn-bug, a little bit of honey, a thin silk thread, a strong cotton thread, a thin rope and a very thick strong rope.
>
> The next night the woman brought what her husband had requested. Then he told her to put the honey on the horn-bug's horns, to bind the thin silk thread around its waist and to put it on the wall of the tower with its head facing up. Sensing the smell of honey on its horns, the horn-bug started the long journey up the wall of the tower. After a couple of hours, the beetle reached the top, where the minister was waiting. He took one end of the thin silk thread in his hands. Then he called to his wife to tie its lower end to the end of the cotton thread. When she did that, the minister quickly pulled the cotton thread up to the top. Then he called to his wife to tie the thin rope to its end. When she did, he repeated the previous action and he got the thin rope in his hands. They did the same with the thick rope and when the minister had it, he used it to get to the ground and escape to freedom.

This story of Vivekananda has more than one level of meaning and can be used as a metaphor for many kinds of Spiritual experiences. It is the best metaphor for the Deep or "High" PEAT process, the discovery of Primes and the attainment of Spiritual Freedom.

TIPS

Never accept an image as such. You should ask for the emotions, body sensations and thoughts that follow it.

When you reach polarities, such as light and darkness, or two different colors, or two sides of the body, ask the Client: *"Do light and darkness represent something else for you or are they just light and darkness?"* In the same manner, ask what colors and different sides of the body represent or symbolize.

When polarities appear, ask the Client to feel each polarity individually and then, while she is inhaling deeply, to feel them simultaneously. But she should by no means feel them together, united, etc. Thus **simultaneously, but not together!**

When the Client's mind contents do not contain body sensations, or are not in some other way connected to her physical body, you can omit the "body and personality" part of the FAM (Formula for SS).

CIRCULAR PROCESSING

Circular processing is used when a Client feels or thinks that some other beings are involved in her problem (this is especially important with problems concerning relationships with others). I elaborated on Circular processing in a separate chapter. Here I will only explain it briefly.

The Client should identify with the new point of view, place two fingers on the chest bone and say: *"I'm not_____ anymore. Now I am_____"* The Processor will address the Client with the new name as long as the Client is in that point of view.

Tell that "other person" to take a look at the Client in the situation where the problem manifests and to tell you what is happening in her mind and body; that is, what this other person is experiencing.

Eliminate the emotional charge connected to this other person using Deep PEAT.

When there is no longer any charge on that point of view, the Client puts two fingers on the chest and says: *"I am not_____ anymore. I am_____ again."*

FINDING A SPECIFIC PROBLEM

I mentioned this topic briefly in the chapter on Basic PEAT. Here I present it in detail, because in Deep PEAT the possibility of accepting a non-specific problem for processing is much stronger.

When applying Deep PEAT, we always ask the Client to report a specific problem (the same goes for Basic PEAT). The reason for this lies in the fact that we cannot have success with generalized problems, and many Clients have a tendency to report precisely such problems. Sometimes an inexperienced Processor will accept a problem that is too vague and generalized, which will create a dilemma he cannot solve.

Mentioning the tendency of Clients to report to us generalized problems reminds me of a young acquaintance of mine, a medical school student. When medical students approach the end of their studies, they are expected to be capable of making an accurate diagnosis. The professors therefore bring the students into a patient's room and remove the charts that might serve as hints as to the disease from which the patient suffers. The students are supposed to make the correct diagnosis after talking to a patient. The young acquaintance of mine told me: *"With the majority of old patients it's difficult to reach any conclusion. They never give you specific answers, but only tell you long, vague stories. I talked to an old woman yesterday for half an hour and I couldn't get a single valuable fact out of her. I finally asked her: 'Tell me, please, what's wrong with you?' She said, 'Oh, my*

child, everything is wrong'. I tried once more: 'Tell me, where does it hurt?' 'My dear child, it hurts everywhere', the old woman said."

Based on my long experience, there is no doubt in my mind that we should not accept generalized problems for processing. So what should we do if a Client offers us a vague, unspecific problem?

In order to understand what is to be done, I want you to consider the medieval alchemic formula "Coagula et Solve" – "Dissolve and Coagulate". Many may find it confusing, but it is a clear guideline for finding specific problems. In quantum physics another term is used for this phenomenon: "wave-particle duality". We cannot really do anything with a wave, because it is too big. But when we try to measure it, it transforms into a particle which can be measured. In the same way, we cannot process a condition that is too general; we have to turn it into a "particle"; that is, into a specific condition. For instance, when a Client reports as a problem *"I feel bad"*, we must turn that into a specific condition: *"What kind of bad feeling is that bad feeling of yours?"* If we receive the answer *"I feel depressed,"* we have a condition we can process.

It is even more important to be specific when we process problems using Basic PEAT and DP4, because in them we work with a "frozen snapshot". If a person insists that she is frightened, but does not know the cause, it is necessary to demand that she **make a picture in her mind that corresponds to that feeling of fear** and imagine herself in that state. Then we coagulate that picture into a "frozen snapshot". This is the rule for all situations of this kind. When we have a snapshot, we can do the process and it will go smoothly. A man who claimed that all his problems were caused by his premature birth participated in one of my DP4 workshops. He was born in the eighth month of pregnancy and had therefore spent some time in an incubator. I asked him whether he had any specific memories of that period. He answered that he had none, but that he was absolutely certain that that was the source of his numerous problems.

How should you deal with such a situation? I started by asking him to imagine himself in infancy: a helpless baby in an incubator, beneath a strong beam of light, lonely, frightened, and overwhelmed with the desire to be with his mother. Then we did a process with a frozen snapshot of that situation and in 15 minutes the problem was gone. I do not believe that all his problems were solved in that process, but some of them certainly were. You should keep in mind how this situation was resolved.

Following is another example. At a different workshop, a female participant said she was afraid that, whenever she went on a trip, her beloved granddaughter who had stayed home would get an asthma attack and die. The girl had a very strong attack once and barely survived. This had a great impact on the participant and since then the fear of losing the granddaughter followed her constantly. I asked her to create in her mind the situation that she feared so much: to imagine the death of her granddaughter as vividly as she could. For a while she resisted doing this, as it was too traumatic. But finally she did it. In her mind, she created an image of her granddaughter's funeral. She made an immovable snapshot of that event and applied the DP4 method to it. After a few minutes, the created image had already started to fade and the feelings to lose their intensity. In a short while, the event was erased from her mind and the fear that made her suffer for so long disappeared.

The participant's fear had persisted because she was refusing to confront it. Resisting or denying an experience only feeds that experience with energy. It could be compared to a continuous energetic transfusion that feeds what we strive to avoid. In contrast, when one confronts one's negative contents and sees them for what they are, they become integrated

into that person and lose their charge – their negative energy - and finally transfer into the field of knowledge.

The following story I often tell shows that confrontation with evil is the only way to eliminate it. An evil monster had for years terrorized people from a seaside village. From time to time it would come out of the sea and devour a young man or a maiden. The villagers asked a powerful sorcerer for help. He accepted their plea, promising he would help them. At the time when the monster usually came out of the sea, the sorcerer climbed onto a high rock on the shore and waited for it. When the monster surfaced, the sorcerer did nothing. He just gazed at it. He gazed on and on, until the monster fell down on the ground, dead, never to hurt the villagers again.

SWIMMING AND DIVING

THERE ARE TWO WAYS to apply Deep PEAT: swimming and diving. **Swimming** is the wrong way, **diving the right way**.

When a Client swims, she stays for a while or all the while on the same level of the process, which is usually connected to the initial problem. This is similar to an intimate conversation with a close friend. You complain to him about an undesirable part of your life (a relationship, a problem you are facing, etc.). In this situation you talk and talk … and talk. After this talk you feel better for a short while, because you blew off some steam. This is the so-called "ventilation", which is like letting steam out of a kettle under pressure. For most people, this is the mechanism for coping with problems that they use throughout their lives.

The idea that the best way to alleviate problems is to share them with others – relatives or close friends – is widely accepted, not only among ordinary people, but also among psychotherapists of many schools. It is believed that the act of "ventilation" has a cathartic effect and that it considerably alleviates one's problems. But the fact is that the problem is not removed, and will reappear after a short while. In order to establish whether "emotional ventilation" really helps people, two Belgian psychologists, Emmanuelle Zech and Bernard Rime, subjected it to examination. The subjects were asked to choose the most unpleasant experience from their past: divorce, death of a beloved person, a grave disease that afflicted them or a member of their family, and the like. They were divided into two groups to which different procedures were applied.

The subjects in the first group had long conversations about their unpleasant event with persons who supported them emotionally. They talked about their negative emotions and in this way made it easier on themselves.

The second group of subjects talked to their friends about everyday events that were not connected in any way with their unpleasant experience. After a week, all the subjects completed questionnaires that measured their emotional state. They filled in the same questionnaires again, two months later.

The subjects who had talked about the unpleasant event with a person who supported them emotionally believed that the conversations had helped them. However, their answers on the questionnaires presented quite a different picture. Actually, the intimate conversations did not have any positive effect. The result would have been the same even if they had spent their time talking about everyday events. This shows us unambiguously that after an intimate conversation with a close person the problem returns and is as intense as it was prior to the conversation. This is understandable, because the person had not eliminated the emotional, psychological or Spiritual charge. What is most important, the person has not reached a higher level of consciousness on which problems do not exist, but has remained on the same level, where there are no solutions.

With **diving,** one moves deeper and deeper along the chain of contents toward the very core of one's being; in other words, toward the ever higher states of consciousness, peeling off the charge until the solution to the problem is reached. As I have explained previously,

there are two possible solutions: Pleroma and the integration or neutralization of polarities. In both cases the charge vanishes! The solution to a problem is nothing other than the elimination of charge. When there is no charge – there is no problem. Applying the process in this way on a Client or yourself (in a solo-process) you direct her higher and higher up the chain of contents, all the way to the higher states of consciousness. If you want to reach the level where problems do not exist, you cannot swim, you have to dive. This is the condition of an efficient Deep PEAT process.

In order to prevent your Client from swimming, you must separate her from the initial problem at the beginning of the process. You achieve this by demanding that she does not associate contents appearing in her mind and body with the initial problem. Ask her to give you only the "**raw material**": emotions, body sensations, thoughts and images or their combinations that immediately come to her mind. If the problem is current, full of negative emotions, you can let your Client "blow off steam" for a short while (2 to 3 contents). But if the Client repeatedly tells you something connected to the problem you started from, you should ask her to forget about the initial problem and report only the "raw" contents.

Swimming is typical of beginners. They strive to explain to you what is going on with them, especially if they have had experience with other therapies. What should you do if a Client continues to swim even after you have asked her not to? Simply demand that she separate the raw material that comes to her mind from its context. For instance, the initial problem is fear of authority figures. The Client gives you the following as the third content in the chain of contents: *"I see my boss again in front of me and I feel tension in my whole body"*. Ask her to pay no attention to her boss and to report to you only **tension in the body**, and then to tell you what appears next. Continue asking her for raw material unconnected to the initial problem. The Client will then very quickly start doing the process properly.

I must admit that during the initial phase of PEAT I did not do the processes in this way. As a consequence, they lasted much longer. Now you can do them quickly and efficiently.

HOLISTIC OR CIRCULAR PROCESSING

SOME TIME AGO, I developed Circular Processing or processing from different points of view in the Client's experience, and explained it in minute detail in my book ***Integral Excalibur***. It appears that at about the same time, Flemming Funch developed a similar procedure independently of me. As far as I know, in other methods of psychotherapy and Spiritual development no one else is applying this system (I am writing this in 2010). This situation will not continue for long, as more efficient methods tend to suppress their less efficient competitors.

As I mentioned in ***Integral Excalibur***, practical experience has shown that a problem is not solved completely until it has been solved holistically, or from all relevant points of view. The reason for this is that the majority of our experiences have been created not only from our own, but also from other points of view. At first glance those other points of view appear to originate from the experiences of other beings, but they are indeed our own creations. Therefore we must process unwanted experiences from these additional perspectives if we want negative states to be removed permanently. **The theoretical base of Holistic Processing is the holographic unity of all existing forms of life.** We influence other points of view through the collective consciousness that connects us all.

Practitioners of systems that do not incorporate this broad vision of the causes of unwanted states are locked in their "I-positions", defined by the artificial separation of I and Not-I. Therefore, they are only partially able to remove unwanted states, and the success they achieve is of limited duration. At the base of such limited approaches is an unwillingness and inability to take responsibility for all of one's experiences. Attempts to eliminate an unwanted state or circumstance without taking responsibility for its creation mean **denial of what exists** – and, as Buddhism has been teaching us for 2600 years, denying something causes it to persevere (**resistance leads to persistence**).

This means, among other things, that we have to take responsibility for the creation of our problems while incorporating different points of view.

Some advanced therapists of various orientations report experiences of the kind well known to us because of their similarity to Holistic Processing. For example, the elimination of Clients' problems in emotional relationships with their spouses brought visible emotional relief to the absent spouses. In several cases the person affected was unaware that their spouse had participated in a session that day, yet experienced an emotional discharge and liberation from the same content on which their partner had worked in the session. One processor concluded: *"Such things happen because all of us are in one great energetic net."*

In practical work it looks like this: if we process our Client because of a bad relationship with her mother, it is necessary that the Client grasp that relationship not only from her own point of view (of course, this is done first), but also from her mother's point of view. In creating her subjective universe, the Client has created that other point of view in order to have certain experiences. In this case, it is the experience of her mother in their

bad relationship. But she has probably also created the experience from the points of view of all other persons important in that situation. For instance, how does the Client's father experience his daughter and wife's bad relationship? In conflict, does he support his wife or his daughter? If the Client has a brother who is somehow involved in that relationship, she has to process even her brother's point of view by identifying with him.

Thus I repeat once more the holistic principle:

In order to solve a problem completely and permanently, a person has to solve it from all points of view relevant to that problem. Relevant points of view are the ones that are emotionally charged.

For the sake of simplicity, suppose that in a Client's bad relationship with her mother only two of them participate. The Client will do PEAT on the bad relationship with her mother and when she resolves the problem, she will identify with her mother (taking her point of view) and process the same problem from her mother's point of view. If the mother's name is Mary, she will identify with her, will feel how her mother is feeling and say: *"Now I am Mary"*. Then, as Mary, she will observe her bad relationship with her daughter, paying attention to what she feels. She will continue with the Deep PEAT process until she arrives at the resolution of the problem. When this happens, she will put two fingers on her chest point again and announce loudly: *"I'm not Mary any more; I am again ... (her own name)"*. This marks the end of the process.

Here is another example you might find useful. A young Client of mine reported that his problem was the feeling that his father had never loved him. *"He loved my older brother, but ignored me"*. When we had eliminated his problem (the feeling that he was unloved), we processed his brother's and father's points of view. The brother's position was empty; there was no charge on it. But there was a lot of charge on his father's point of view. This is how the father experienced his relationship with my Client (of course, this is what the Client reported): *"My younger son is ungrateful and he always criticizes me. The only thing I can do in such a situation is ignore his provocations"*.

There were many different negative contents on that point of view, which means that the Client was projecting a lot of charge onto his father. We cleared the father's position completely. After a few days the young man contacted me and said: *"Something funny has happened. My father is a different man now – full of understanding and love. I'm really surprised."*

The application of Circular or multiple viewpoint processing can often release a PEAT process that bogs down on the first person position (I-position). For example, a Client feels that his wife is a bad person. For a long time she has hidden her true nature and just in recent months it has emerged. Her husband is miserable because of constant clashes with her, but he is reluctant to divorce her because of their children. The Client is not able to start the process because he says he is unable to feel the problem during the session in the way he permanently feels it in his life. Such a bogged down process very often starts moving when the Processor asks the Client to identify with his wife and to do the process from her point of view.

It has been proven that people sometimes invest more energy when they do a process from another point of view, not from their own. In this way greater positive changes can occur in the Client's or our own behaviour. An experiment performed by Lisa Libby, an employee of Ohio State University, shows that visualization exercises are more efficient if we identify with another and see ourselves the way that person sees us – from his point of view, or in general, from the viewpoints of others.

The experiment was performed a day before the American presidential election of 2004. A group of potential voters was required to imagine themselves going to the voting location the next day. One part of the group was asked to visualize themselves from their own point of view (to see the situation through their own eyes). For this kind of experience, we say that the subject is **"switched in"**.

The second part of the group was instructed to visualize themselves from the point of view of another person (to see themselves as someone else would see them). This way of experiencing situations is called being **"switched off"**.

The results were surprising. More than 90% of the subjects who visualized themselves from the perspective of another (the ones who were "switched off") and only 70% of those who visualized the situation from their own position (the ones who were "switched in") actually voted. It is not easy to find a simple explanation for this outcome. Some believe that adopting another's point of view, as we do in Circular Processing, requires greater mental effort, which then results in greater changes in behaviour.

A SPECIAL CASE OF CIRCULAR PROCESSING

There is a special case in which we should not begin the process from the first person position (I-position), but should immediately proceed to the second viewpoint in the Client's subjective universe. It is the situation where most of the charge is not on the first (Client's) position, but on the position of another person involved in the problem. In this situation, the Client will not be capable of starting the process from his own feelings. The following example illustrates this well.

Towards the end of a workshop I gave in Milan, Italy, a young man approached me and asked me to do a process with his fiancé in private. He told me that she was so burdened with charge, that she could not do the process in front of the group. I accepted his plea. It soon became evident that I had made a good decision, because as soon as I asked the girl what her problem was, she began wailing almost hysterically. After several attempts to understand what her problem was, I finally succeeded.

In short, she had undergone surgery in a hospital. They gave her an anesthesia that paralyzed her and then left her in a separate room to wait for the surgery. Soon afterwards, a male nurse appeared in the room and watched her for a while. Then he approached her and abused her sexually in some way, while she could not move or call for help. I did not ask what the man did exactly, because it was not necessary. For her, the experience was filled with utter despair, but most of the charge was projected onto her abuser.

At that moment I had a fortunate insight: the idea to start the process from the second position – the position of the male nurse. I asked the girl to identify with him, and started a Deep PEAT process from his point of view. I asked "him" what he had felt in that hospital room. "He" said: *"Sexual excitement and curiosity"*.

The process was brief and ended in the neutralization of polarities. When she adopted her own identity again, I asked her how she felt about the man who had abused her. This was the "test question", to determine if the charge had been eliminated. Her answer showed that that was exactly what had happened. She said: *"That poor man; I feel sorry for him. Who knows how hard his life was"*.

When I tried to continue the process from her point of view – the first person position – I could not do it because the charge had been eliminated.

In extreme cases like this one we start the process not from the first person position, but from the one that carries the most charge and makes it impossible to work from the first person position.

We can do the same in situations when the process stalls, even if there is not another relevant point of view. An example is when a Client only gives us superficial contents, and is unable to entirely transition into the process. In other words, when a Client is "swimming". It is then useful to ask her: ***"What person loved you most in your life?"*** It can be someone who has passed away; for example, the Client's grandmother. When the Client answers, we ask her to identify with that person and do the process from her point of view. This is what you could say in this situation: *"Tell me, grandmother, what you feel in this situation where your granddaughter is not able to do the process and resolve the problem that makes her suffer?"*

The Client may answer that she (the grandmother) feels sadness and suffers because of her granddaughter's situation. Then do the process and eliminate the problem from the grandmother's point of view. Next, start the process again from the Client's point of view. This time the process will probably go smoothly.

In most cases, the charge is strongest on the first person position (the Client herself), but that is not always the case. This is why we should adhere to this important rule:

WE START THE PROCESS FROM THE POINT OF VIEW CONTAINING THE MOST CHARGE!

Sometimes not only a human being, but also an animal, participates in a relationship between the Client and another person. I will give you an example from my own experience. I worked with a Client who was about to be divorced. We cleared the first person (his) position, and then his wife's point of view. Since the Processor must grasp all relevant points of view (which, again, are all the positions where there is charge) I asked him whether any other person was participating in their bad relationship. He said no, and added that they never quarreled in front of their families. But he said in passing: *"Only our dog is scared when we quarrel loudly. He crawls under the bed and trembles uncontrollably."* What I did next may sound strange, but it was very efficient: I asked the Client to identify with the dog; I processed him from its point of view and got rid of the last remnants of charge.

The next case is even more interesting: A Client went to a Processor in Australia. The Client had persistent pain in his stomach. His situation seemed clear: a bull had hurt him severely a few months earlier. This is how the Client described the event: He was at a ranch in the countryside, next to a fence where a lonely bull was grazing. With a long stick, he began provoking the bull through the fence. The bull ran toward him suddenly, broke the fence and stabbed him in the stomach with his horn. Besides the Client, two others participated in the event: the ranch owner, who had watched the attack from a hill, and a man who'd witnessed the event from a passing car. The latter put the Client, who was bleeding heavily, into his car and took him to the closest hospital.

The Processor first cleared the first person position – the Client's position, and then he did Circular Processing from the points of view of the ranch owner and the car driver. From the point of view of the ranch owner, the initial problem was: "Strong re-

sistance to city folk who provoke helpless animals, followed by the thought *"This one deserved it all right!"*"

From the position of the car driver the problem was different: terror at the sight of a raging bull stabbing a man in the stomach and nausea while driving the Client, who lay in a pool of blood, to a hospital.

The Client felt a considerable improvement after this process. His pain was gone and he felt perfectly healthy for two or three months. But after that his pain reappeared; it was much weaker, but still unpleasant. Used to processing only human viewpoints, the Processor had neglected one point of view: the bull's. The problem disappeared completely when the Processor did a process from the bull's perspective. It was charged with strong rage and satisfaction at the moment it stabbed the man who had been teasing it.

Every Processor should keep in mind this simple truth: **Every point of view the Client can not adopt or loses sight of in some way will affect her negatively if that point of view is charged energetically**. When someone experiences a problematic event from such a point of view, it is no longer a negative influence. He has discharged negative charge from that position and learned the lesson he needed to learn.

CONTEXT-FREE PROCESSING

This is a special situation, in which we do not ask the Client to describe her problem in detail. It is a situation where a Client has had an extremely painful experience that causes her to feel very ashamed and humiliated (rape, incest and similar events). In these cases we apply the so-called Context-free Processing.

We insist that the Client not resist the unpleasant experience, but rather feel it as completely as possible. Experience shows that such processes are very often successful. However, they do contain certain dangers. We can not control the Client's behavior: she may not adhere to the initial problem, may move in time to moments before or after the problem, jump in her mind from one situation to another, etc. In the DP4 process, it is necessary for the Client to adhere to the snapshot of an unpleasant event stopped ("frozen") in time. There is no such danger in the Deep PEAT process because we do not work with a snapshot. Even so, we must continuously urge the Client to adhere to her problematic situation while doing the process.

PROCESSING FROM THE POINT OF VIEW OF THE PHYSICAL BODY

Processing from multiple points of view finds fruitful application in the field of healing **physical problems and illnesses**. You should keep in mind that we process both the body and mind with the ordinary Deep PEAT process. There is no doubt that states of mind influence the body just like physical conditions influence the psyche, because the body and mind are tightly connected. However, the body (that is, the genetic entity that governs each body) has its own, separate goals which involve frustration, despair and decisions of defeat. Our body's decisions of defeat are often the cause and essence of many

physical dysfunctions and illnesses. Therefore, when we try to remove physical problems, it is not adequate to process ourselves (or the Client) exclusively as a conscious being; it is necessary to process the body as well, because the body is also an instrument of our psychic expression.

Let us see a practical example of processing the body. The procedure is the same as with processing other points of view (Holistic Processing). One should identify with the physical body by experiencing how the body feels as intensely as possible, and then put two fingers on the Chest Point and say loudly: *"I am not*_____ (the Client's name) *anymore, now I'm my physical body!"* Then, one should take a look at the disease from the body's point of view and feel what the body is feeling about it. Special effort should be taken to understand **what goals it wants to attain through the sickness in question**. There is often a protest toward previous unhealthy ways of living or a strong demand for attention or love. It is as though the body is asking for attention like a child who pulls on his mother's sleeve while crying: *"Hey, I'll be a nuisance so you remember that I exist!"*

There are no objective signs that we are experiencing our body precisely. Our subjective impression is enough, based on entering deeply into the experience of the body's condition, its desires and goals.

When we feel those **as the body**, we start the usual Deep PEAT process, proceeding from one content to another until the problem is resolved. Then we ask for opposition (if there is opposition, we process it as a new problem), we put the future under control, do forgiveness and stimulate the feeling of gratitude. Finally, we change the point of view and announce loudly: *"I am not my body anymore, I am*_____ (state your name)".

It is important to stress that processing from the viewpoint of the body (in addition to the usual processing from the viewpoint of the Being) is also necessary in solving food, tobacco, drug and alcohol addictions.

FORGIVENESS

FORGIVING IS A TECHNICAL procedure, which you can perform at the end of each process. If there are any hidden remnants of charge, no matter how small they may be, sooner or later they may undermine a process that would have otherwise been successful and cause the problem to return. When the procedure of forgiving is done, conciliation with oneself and the world is attained deep in the human being. This creates a starting point for healthy relationships in the future. In essence, forgiveness means that we give back the highest possible responsibility to the person who has hurt us. By doing this we close our energetic field to the harmful influence we had projected onto that person in our subjective universe.

In forgiving we encounter a small paradox: if, at the end of a process, the Client can not forgive the person who contributed to her problem, there is most certainly hidden charge and the forgiveness exercise needs to be done. However, if the problem is eliminated in its entirety and the Client can forgive the other person without hesitation, then the forgiveness is not necessary. When a person does not forgive the ones who have hurt him or have contributed to his problem, he ceases to be the source and cause of his experiences because he confers these elements to others, so that how he feels depends on other people. A long time ago the wise Confucius said: *"He that cannot forgive others breaks the bridge over which he must pass himself"*.

Until recently, the fields of psychiatry and psychology seldom if ever mentioned forgiveness. Therapists did not know how to incorporate it into their therapeutic procedures. Also, most psychotherapists have had a negative attitude toward the Spiritual components of psychotherapy, including the concept of forgiveness. However, practical therapeutic experience shows that forgiveness can be very critical to prolonging the effects of a therapeutic process.

People mistakenly believe that when they forgive someone, they are doing a service only to the person they forgave. But the opposite is true: the person who benefits most from forgiveness is the person who forgives someone. This claim is not based on religious or Spiritual interpretations, but on the most recent scientific discoveries. In short, dislike, malice, hatred and bearing grudges cause the mind and body to become exhausted and often lead to diseases and disorders. On the other hand, forgiveness causes our inner energetic capacities to become balanced again and by doing so, enables a harmonious flow of energy between us and others.

Even more important is **forgiving ourselves**. When you do not forgive yourself and do not get rid of negative emotions, you dissipate your life energy and strength. Self-forgiveness reestablishes balance in the mental and emotional system – the balance which was previously disturbed. It is not necessarily a religious or Spiritual act. It is an act of common sense. After practicing forgiveness and self-forgiveness for a short time, you will feel an improvement in your overall state.

Knowing that the heart is the real center of emotional life and understanding the value of positive emotions and the harmfulness of negative emotions does not apply only to for-

giveness. It also helps us realize the great significance of eliminating negative emotions from our psychological field and substituting them with positive emotions. Those who focus on these actions contribute immensely to their Spiritual, psychological and emotional growth.

Recent scientific studies seem to confirm what poets have been singing about for thousands of years. The human heart is the physical center of love, maybe even the center of the Being itself. Scientists at the **Insitute of Hearthmath** have recently made their discoveries public. Their findings constitute an entirely new understanding of the energetic basis of love and other human emotions. These discoveries were published by recognized journals such as **"American Journal of Cardiology"**; they are truly surprising, announcing that the heart has a more important and independent role than previously presumed. Electrical signals that the heart emits shape the way the brain "thinks" about certain events; the heart is even capable of "memorizing" experiences filled with emotions.

Some scientists go even further. In his book ***The Heart's Code***, the psychologist Paul Pearsall points out that the heart stores emotional memories and energetic models that decide who we are as individuals. As partial proof of this, Pearsall mentions cases where patients had heart transplants and assumed the tastes, attitudes, and even memories of their donors. In one case, a man who received the heart of a woman hit by a train started having frequent dreams of driving a train or truck. In another example, a woman whose heart donor was shot in the back started complaining after the surgery of back pain she felt as a wound in the back. After interviewing dozens of nurses, doctors and patients who had heart transplants, Pearsall reached the conclusion that *"the heart may well be the center of our cellular universe, holding together energy in the shape of a soul."*

This strange conclusion was also drawn from additional research. Rolling McCraty, Director of Research at the Institute of Hearthmath, has discovered physiological evidence supporting Pearsall's conclusions. He writes: *"It was only in 1991 that the medical literature recognized that the heart has its own brain – a network of different kinds of neurons, identical to many of the kinds of neurons and neural networks that the brain in our head has."*

According to McCraty, the brain in the heart and its cranial counterpart are connected by the vagus-nerve, a kind of trunk cable consisting of thousands of neural filaments. These filaments are continually transmitting messages between the "two brains". *"The current consensus among researchers is that the body's neural system is a distributed parallel processing operation with different levels of hierarchy and control."* McCraty adds: *"In other words, we don't just think in our heads. That's an antiquated concept. Nor do we remember only in our heads."* Neuropsychologists now see memories as patterns of energy that can be stored in groups of neurons. *"We used to think that only the brain had the right kind of cells for that, but now we know that the heart does too,"* McCraty says.

Glen Rein, probably the most famous scientist in this field, has established that the heart is the strongest energy generator in the human body. It emits electromagnetic signals 50 to 60 times more powerful than the ones originating in the brain. In order to get clear EEG (the brain's electric activity) results, the heart's activity must be eliminated, because with its much greater strength, it covers and disguises the brain's activity. What Rein discovered is at the same time significant and surprising for contemporary science.

Negative emotions such as anger, hatred, jealousy, etc. create chaotic and weak heart graphs of high frequency.

Positive emotions such as love, respect and gratitude create very regular waves of low frequency but great strength. Self-love has the same effect. Now we can appreciate more

the value of the Formula for the Elimination of Self-sabotage that the Client applies to every new content:

"Although I have/feel _____(state the problem or content)*,* ***I accept and love myself****, my body, my personality and*_____ (state the problem or content)*."*

These new discoveries about the heart also indicate the significance of creating a positive emotional relationship with the Client during processing. The Processor who applies the technique mechanically, without engaging his own emotions, has much worse results than the one who feels love or at least positive emotions for his Client. This certainly applies to Intentional Healing (see later chapter), in which the Processor treats a whole group of Participants at once, without speaking, and eliminates their problems or decreases their strength with intention only.

FORGIVENESS IN PEAT

The data presented in the previous chapter indicate the significance of forgiveness for the permanent success of processing. We do forgiveness at the end of the process, in order to remove the last vestiges of negative emotional charge.

This is the procedure: we ask the Client if she believes in God. Some people say *"I believe in the Cosmic Force"* or *"I believe in the universe*" etc. We ask the Client to place two fingers on the I-Point/ChestPoint and say the following, while really feeling the words:

*I forgive God / Cosmic Force / universe for creating this world in which some people have/suffer from*_____ (Client's problem – feeling of inferiority, fear of life, etc.)*."*

"I forgive all beings who contributed to the making of this problem of mine."

"I forgive myself for making and maintaining this problem."

I would like to stress here that forgiveness has the greatest value for beginners. With people who have had many processes, or who practice another good spiritual technique, forgiveness is not as important, because such persons have accepted a high degree of responsibility for their lives. They do not feel the need to forgive God or other beings, only themselves, which most often goes hand in hand with the acceptance of responsibility.

HOPONOPONO

This procedure of forgiveness comes from the Hawaiian Huna system. It is very efficient and I recommend doing it at the end of relational processes in which there was a lot of charge on other points of view. Hoponopono can be efficiently applied on its own (without previous therapeutic processes) and most people apply it in that way. More time is needed to do Hoponopono than the previous procedure. Apply Hoponopono to the people against whom you are considerably emotionally charged and burdened. This is how it is done.

HOPONOPONO PROCEDURE

Bring into your mind someone for whom you lack support or do not feel in total alignment with, toward whom you feel hostility, etc. Against such a person you are considerably emotionally charged.

In your imagination construct a small stage in front of you and slightly below you, with that person on it.

Imagine an endless flow of love and gratitude, like a blazing sun, above your head. Imagine opening the top of your head and letting the energy of love and gratitude flow down inside your body. Imagine this love and gratitude filling your whole body. Once your body is filled with it, the energy starts overflowing from your heart toward the person on the stage. Feel intensely that that energy heals and elevates that person.

When you feel the healing is complete, imagine speaking in friendly terms with the person. Forgive them for everything you held against them and have them forgive you.

If you are working on a current bad relationship, imagine inhaling that person into yourself and assimilating them. If it is a bad relationship from your past, imagine that person floating away from the stage. As they do, imagine a cord connecting you. When the person is at some distance from you, visualize yourself cutting that cord.

Repeat the Hoponopono process with everyone in your life that you are not in alignment with. You should also do it for persons with whom some matters were left unspoken or unresolved, and your relationship is therefore negatively charged. The process is finished when you can see the person in your imagination (or real life) or think about them without feeling any negative emotions. If there is some negative emotional charge left, no matter how small it is, repeat the process for that person.

CONTROL QUESTION IN DEEP PEAT

THE CONTROL QUESTION IS not part of the Stabilization questions we ask the Client after the integration of Personal Codes. It is a new technical detail introduced into Deep PEAT during the last two or three years. It considerably increases the efficiency of this process. If, at the end of a process, the Client does not "pass" the control question, we can be certain that the complete integration of polarities has not taken place.

We do not use the control question when a Client reaches Pleroma, only after the integration of polarities. When two polarities melt together and become One in the Client's mind, she should go over the three points around the eye with her fingertips to check whether the polarities are One on all three points. Only then can we say that the process is complete. At this time you need to ask the **control question:** *"At this moment, can you experience one polarity separately from the other or not?"* In this way we make sure that we do not end the process prematurely, which is always a mistake. If a person is not able to experience one polarity separately from the other, we tell them that the process is finished and ask them how they feel about the initial problem *("Is the initial problem still there or has it vanished?"*).

It the Client says that she is able to experience one polarity separately from the other, we continue the process. We ask that she place two fingers on the ChestPoint and say loudly while feeling the words: *"Even though I can experience the polarities separately, I accept and love myself ..."*

In this case part of an energetic charge was left between polarities and because of it they are not completely integrated. This charge must be eliminated, so we continue processing. But it can also mean that metapolarities are about to surface from the unconscious. These metapolarities are, in fact, the true polarities behind the superficial ones. Through them Deep PEAT can grasp a problem, the causes of which are not made conscious and neutralized, more completely in the unconscious (see more about the metapolarities in a later chapter).

If the Client is capable of separating two polarities at one moment, and not at the next moment, such an oscillation foreshadows the appearance of new polarities: Oneness and Duality or Unification and Separation or Unity and Separation or something similar. All of these pairs of polarities are metapolarities.

ON RESISTANCE

WHEN CONDUCTING MOST SPIRITUAL, emotional and psychotherapeutic processes, we must remind our Clients not to resist unpleasant contents appearing in their minds or bodies as a consequence of those processes. We also have to do this at the beginning of a process. Elimination of resistance is one of the key factors of a successful process. So here we must ask ourselves what resistance actually is.

Resistance is an effort to deny, suppress or not allow a manifestation in the body or mind.

Freud was one of the first to discover resistance. He emphatically stressed its significance in therapy. But even before him, in 19th century medicine, the concept of resistance was often defined as the tendency of a Client to stay sick. Most therapists stated as its reason the financial and social secondary benefits to the Client (drawing attention from the environment and the like). Although Freud was aware of the effects of the secondary benefit, he was primarily interested in unconscious processes through which he could explain the primary benefits Clients gain from their symptoms. In his opinion, resistance served the Client as a defense mechanism, protecting her from other, psychologically unpleasant experiences. It is an automatic response in the moments when a situation causes the Client to become anxious. Based on my experience, this seems to be the best explanation for resistance.

According to Freud, human beings function according to the principle of pain and satisfaction. People want to experience satisfaction, but avoid and resist any kind of pain or unpleasantness. This is normal in everyday life, but is a great obstacle to successful processing.

That resistance negatively affects the success of psychotherapeutic processes was known long ago. Twenty-six centuries ago, Buddha said: *"What you resist, you become"*. Today we use the expression **resistance equals persistence**, which means that resistance makes problems persevere. This is a fact, and there are no exceptions to it. Resistance is the common element in attitudes such as *"That can't be," "I don't want that," "I won't," "I can't let that happen," "That can't happen",* etc.

I would like to stress the fact that the main reason an unwanted or unpleasant condition persists is because we are continuously trying to get rid of it, reject or suppress it. In other words, it remains because we are resisting it. Resistance can be likened to an energetic transfusion administered to the unpleasant condition. It maintains, supports and intensifies it.

Practical experience with Spiritual technology indicates the correct manner in which to deal with unpleasant states and problems. But it is the exact opposite of what we were taught all our lives. From early childhood, our parents teach us to resist undesired conditions, to overpower and overcome them. Authority figures, the school system, friends, books, films and TV do precisely the same.

Psychoanalysis, beginning with Freud, has strived to remove resistance by analyzing it, just as it analyzes any other kind of behavior in therapy. However, this way is a long,

winding road. **The correct and efficient manner is not only accepting unwanted states without resistance** (this is what acceptance exercises are for), **but also making a conscious effort to experience them as intensely as possible!** This means duplicating or dramatizing an undesired state in the body or mind and deliberately adding our own energy to it, making it even stronger. If we feel fear, we should make a conscious effort to feel that fear as strongly as possible. If we feel an unpleasant body sensation (for instance tightening of our throat or chest), we should dramatize that sensation in our mind – feel it as intensely as possible. This procedure is known as **paradoxical intention**; several advanced psychotherapeutic systems use it widely in their procedures. It is paradoxical because it requires that we deliberately do precisely what we want to avoid. And it works! In the next chapter I present in detail paradoxical intention as it was understood by some gifted practitioners and thinkers.

The advice we receive from some books about self-growth and auto-suggestions and in related workshops contradicts not only the experiences of advanced thinkers, but also the newest scientific research. All those outdated ideas can be encompassed by the common term "power of positive thoughts". The scientific research shows that suppression of negative thoughts and emotions does not yield positive results. On the contrary, it is obvious from the research that the suppression of negative thoughts and feelings has a tendency to intensify people's problems and their dissatisfaction with life.

In the mid-1980s the Harvard psychologist Daniel Wegner was drawn to these words from Fyodor Dostoevsky's book ***Winter Notes of Summer Impressions***: *"Try to pose for yourself this task: not to think of a polar bear, and you will see that the cursed thing will come to mind every minute."* To determine if there is any truth to Dostoevsky's observation, Wegner performed a simple experiment. It has been known as "the white bear experiment" ever since. This is what it consisted of: Each subject sat alone in a room and was told to think of anything but a white bear. They were to ring a bell each time a thought of a white bear or its image came to their minds. When the experiment started, the bells were continuously ringing, sometimes two or three at the same time, proving Dostoyevsky was correct. An attempt to suppress or reject a thought caused it to appear much more often than it normally would.

There are other experiments that confirm the negative effect of resistance and suppression in real life. Two researchers from Hamilton College in New York, Elizabeth Casey and Jennifer Borton, showed how resistance influences people's feelings and self-respect. In their experiment, a group of subjects was asked to describe the most unpleasant thought they had about themselves. For the following 11 days, half of the subjects were to try suppressing that thought out of their minds, while the other half proceeded with their lives as usual. At the end of the 11 days the subjects estimated how often the unpleasant thought appeared and also evaluated their moods, level of anxiety and self-esteem.

The results were compatible with those of the white bear experiment. The subjects who strove to actively suppress their negative thoughts had them more often than the other subjects. Compared to the group who lived their lives as usual, they also had higher levels of anxiety and depression, and lower self-esteem.

In the twenty years following these experiments, similar experiments have been performed. All confirmed the existence of the white bear phenomenon. For example, persons who were avoiding chocolate because of their diets were asked not to think about it; it turned out that this group ate more chocolate than the control group, who were also on diets but were not required not to think about chocolate.

Since suppression does not yield the desired result, but its very opposite, psychologists are trying to find ways to overcome negative states of mind. Their advice most typically involves drawing attention away from the problem through reading, going to the movies, spending time with one's children, etc.

However, practice has shown that all these actions are inferior to dramatization of the unwanted state and other methods of Spiritual technology.

DRAMATIZATION OR PARADOXICAL INTENTION

IN THE DESCRIPTION OF the Deep PEAT technique and in the previous chapter on resistance I stressed the significance of dramatization. Here I will present it in more detail. The Processor should, using all means at his disposal, direct the Client not only not to resist unwanted states – not to suppress unpleasant contents in her mind and body, but to **make a conscious effort to experience those contents as intensely as possible, to dramatize them.** This is the fastest way to liberate oneself from such contents. Any resistance, however, intensifies the unpleasant contents. As I have already mentioned, resistance is a kind of energetic infusion that adds more energy to the undesired contents and by doing so, strengthens them and prolongs their existence.

Many therapists adhere to the old ideas and advocate the necessity of resisting unpleasant contents of mind. Two years ago, an Italian psychiatrist posted a message on our discussion group on yahoo. This, in short, is what he said: If we deliberately intensify or dramatize an unpleasant condition such as fear, it only stands to logic that it will become even stronger. It was obvious to me that he was not acquainted with the way dramatization works, and most importantly, that he had never tested it.

When we experience an unpleasant condition, we should do the exact opposite of what we have been taught our whole lives – we should dramatize it.

PEAT Processors and practitioners should keep in mind the two important axioms:

> **Resistance intensifies the unwanted state and makes it persevere.**
>
> **Acceptance of an unwanted state, especially its dramatization, weakens the unwanted state and makes its elimination easy.**

I have already mentioned that some advanced methods of psychotherapy successfully use the procedure of dramatization, calling it **paradoxical intention.**

The term was first used by Victor Frankl, the creator of logotherapy. In psychotherapy, paradoxical intention means practicing a compulsive, neurotic behavior, thought or feeling deliberately and consciously, with the aim of eliminating it. With this procedure, the therapist intensifies the Client's unwanted emotional state in order to help her understand and overcome the irrational nature of such an emotional response.

A paradox is an assertion that seems absurd or carries within itself its own contradiction. As we have seen from the results of the experiments described in the previous chapter, the more a person strives to get rid of a behavior or thought, the stronger it becomes; blushing intensifies when one becomes aware of it; obsessive thoughts become stronger if we try to suppress them; stammering intensifies when the person becomes aware of it and so on. The paradox lies in the fact that we need to make a conscious and volitional effort to cause or intensify such a behavior.

Although Victor Frankl is the name mentioned in the psychological milieu as the creator of paradoxical intention, this approach was used long before Frankl. The famous Spiritual Master George Gurdjieff, in working with his disciples, called it "**the first conscious shock**". This is what he advised his disciples: *"Instead of trying to remove an unwanted state by force and resisting it, you should consciously give it energy – feel it as strongly and as completely as you can."*

Fritz Pearls, one of the most prominent psychologists of today, used the same principle. He asked his patients to exaggerate their unwanted states.

In modern behavioral therapies paradoxical intention is known as **flooding**. If a Client is afraid of cockroaches, the therapist takes her into a room with many cockroaches and keeps her there for a long time. This procedure often needs to be repeated several times in order for the fear to disappear. In the same way, if a patient suffers from agoraphobia (fear of open spaces) or phobia of crossing a bridge, two quite common phobias, the therapist crosses the street or bridge several times with the patient. In this way, by intensifying the phobic stimulant, the phobia disappears. This procedure lasts much longer than the DP4 method, described in my other books.

Eric Berne, the creator of Transactional Analysis, used paradoxical intention very successfully, especially for the elimination of compulsive neuroses. These are common neurotic disorders, where a patient compulsively repeats an illogical activity many times. For instance, hand washing , checking whether the house door is locked or if the iron is switched off, always three or more times consecutively. The therapist asks the Client to repeat the problematic activity as many times as she normally does, and then to continue doing it many more times. For example, after washing her hands three times consecutively, the patient is urged to continue washing her hands 10 or 20 additional times, even if the Client protests. At some point in the process of repetition the compulsive neurosis disappears, like an overblown balloon that finally explodes.

It is well-known that sometimes several persons discover the identical or similar principles, laws or inventions simultaneously or almost simultaneously. This is probably the case with Abraham Maslow, the father of Humanistic psychology. He called dramatization (or paradoxical intention) **the law of opposite effort.** He discovered it while organizing a theatre performance in a high school, where he worked as a psychologist. He gave the role of a stammerer to a boy who stammered in real life, which seemed to him a simple solution. But for his role the boy needed to stammer more than usual, and he did so during rehearsals. At the end of the school year, the play was performed. Students, professors and parents were in the audience. To the great surprise of students, Maslow and the boy's parents, the boy had stopped stammering. This is how Maslow discovered through practice the same principle as did Gurdjieff, Frankl and Berne.

I believe that the same phenomenon of the simultaneous discovery of this procedure occurred with John Galusha, the founder of the **Creative Process** method. Even though the process was named so, it is not about creativity, but deliberate duplication of a negative state. I spent a month in Galusha's Idenics Center in Denver, CO., in 1990. We exchanged information to our mutual benefit. On this occasion he introduced me to the technique of his Creative Process.

This, in short, is the procedure. A Client names a problem she wants to solve. The Processor asks her to create in her mind an image typical of that state and experience the image as intensely as possible. Then the Processor asks the Client to duplicate that experience; that is, create in her mind's eye the exact copy of that state and feel it. Then she

should create another copy, and one more, and so on. The process can last an hour or more, and soon the Client's whole Spiritual universe is filled with copies of the unwanted state. At one point in the process, the Client realizes that it is she who duplicates the experience and that it is absurd. In that moment the problem disappears.

I became very interested in the phenomenon of duplication of unwanted experiences, so I began studying intensely all the literature I could find about that process. I remembered something I had learned in a physics class in high school. People hear sounds in a certain vibration range. If the number of vibrations increases considerably above that range, the sound disappears and we experience silence. If a person, when learning a certain skill, continues to make the same mistake, he should make that mistake deliberately and consciously. For instance, if a secretary often types a certain word incorrectly, she should type it incorrectly several times, deliberately and consciously.

I found an interesting line in the "**Gnostic Gospels**", scrolls found in Nag Hammadi, dating from the 1st century A.D. "**The Gospel of Philip**" contains this seemingly strange entry, which may appear to be a mistake in translation to those unacquainted with the principle of duplication. The disciples asked Jesus: *"Tell us how we can enter the Kingdom of your Father?"* Jesus answered: *"When you are able to put your hand where your hand already is, you will enter my Father's kingdom."* If you have perused the previous text carefully, it will be clear to you that this is a perfect description of the duplication, or dramatization procedure.

This is the general principle of freeing the mind from unwanted states:

If you wish to retrieve a lost function of your mind, you should consciously and deliberately do what your unconscious mind does automatically.

This means the following: if a person feels fear against his will in some situation, instead of resisting it, fighting it and trying to overcome it, he should make an effort to consciously and deliberately feel the fear as strongly as possible. The same applies to all the unwanted automatic activities of the human mind.

SURROGATE PROCESSING – WORK FOR OTHER BEINGS

SURROGATE PROCESSING IS BASED on holographic and holistic processing. The main mechanism is identification with a being for whom you process. The only difference is the basic goal – in **Surrogate Processing** we aim to remove an unwanted state or to create a wanted one for another being and in **Circular Processing** we aim to remove our own problem and create a desirable state in ourselves.

Here is an example. Some time ago I was leading a PEAT workshop. There was a participant who had been seriously injured on his job a year before. After that injury he suffered from permanent pain, trouble with mental concentration and frequent dizzy spells. I asked all workshop participants to do the surrogate process for that man. All identified with him, using his affirmation *("Even though I feel permanent pain, dizziness and am not able to concentrate, I accept and love myself...").* After two rounds of basic PEAT, the pain and dizziness vanished, and the man felt himself better able to concentrate. Of course, not every surrogate processing proceeds so smoothly.

A high ethical standard is necessary for doing processing for other people, because it is very slippery ground. It is up to the ethics of each person practicing it to decide what is right and permissible and what is not. Some people warn about the possibility of misuse. Others are nonchalant: what could be wrong with well-intentioned efforts to help someone?

Although critics of Surrogate Processing point out the potential for abuse, at present there are no concrete examples of it. Garry Craig, creator of EFT, requested via the internet that all practitioners of Surrogate Processing describe any negative effects encountered in practice. In a few weeks, among several thousand practitioners, none reported a single example, despite anonymity promised to those reporting any bad effects.

This does not mean that there are no negative effects. People may not want to expose themselves to scrutiny or criticism by admitting that they have made mistakes, so they do not report problems. In any case, real examples of damage are lacking.

There are, however, many positive reports, though without strict scientific evidence. Their great number provides credibility and suggests that we can hardly attribute them to coincidence.

The most serious objection to Surrogate Processing comes from representatives of the New Age. We do not have the right, they say, to interfere with other people's lives, no matter how well intentioned such intervention is. The reasoning is that, since we all have our own karma, each should learn certain lessons in the school of life, and that interfering with problems of other people deprives them of opportunities to learn what they should in order to mature and develop Spiritually.

My advice for those who are not sure whether they should engage in work for others is to listen to their own conscience. When it indicates that your activity is justified, do it. If you are tempted to make a virtue of passivity, then ask yourself, who gives permission to

religious people to pray for other suffering beings? Who gave them permission to emit positive thoughts throughout the world? Who permits great Spiritual teachers to emanate love, sympathy and understanding for humanity? We can ask how harmful pesticides, refined white sugar or amalgam fillings are. There are scientific reports about the potential harm of aspirin, and one in every several thousand people develops anaphylactic shock from antibiotic use and dies. Does this mean no one should receive aspirin or antibiotics? There is no end to such considerations. Rather than lose time pondering them, it is better to listen to our conscience and do what we would like someone to do for us were we in trouble.

Application of Surrogate Processing, however, does require mindfulness and caution. Let us consider an example. You are traveling by bus or plane and still have a long way ahead of you. In the seat next to you a woman is sitting with a small child on her lap. He cries and cries and disturbs you. Yet you would also like to help the child. Will you identify with the child with the intention that he stop crying? You must take into account that the child's crying may be a symptom of a serious or dangerous illness needing immediate help – perhaps he has an inflammation of the appendix and this is his survival mechanism. To calm down crying in this situation could have ill effects on the child. This is why my advice would be to aim at the general well-being of the subject, not the removal of specific symptoms.

Some people speak about Processors themselves experiencing negative effects – after sessions they had the same dysfunctions as their clients. Such results are rare but they occur in many systems of psychotherapy and bioenergetic treatments.

What can one do? **Chakra breathing**, as described in this book, eliminates such unpleasant effects efficiently.

PRIMORDIAL POLARITIES, OR >PRIMES<

IN THIS CHAPTER, I will need to repeat some of the information from the beginning of this book (see chapter **"How PEAT Was Created"**), but I believe such repetition is necessary because we are dealing with a totally new division of Spiritual technology.

One of the basic elements of most Eastern teachings and Perennial (eternal) philosophy is awareness that we live in a dual universe, based on polarities, opposites or complementaries. The universe reflects similarly in our minds, that for us as sentient beings there are two basic possibilities of experiencing the world: dualistic consciousness and unified consciousness. A small number of Spiritually developed beings experience this world as One and undivided. Most people live predominantly and permanently on the dualistic plane, where they perceive and experience everything as pairs of opposites. It is always or/or, good or evil, creation or destruction, advancement or retrieval, freedom or limitation of freedom, love or hatred, life or death, I or you… endlessly…

Connected with this dualistic consciousness is a fact many are not aware of: all of us have one fundamental problem in life. Mystic Masters say that if we do not resolve this problem, we will have to return to it and experience it over and over again, as long as we live, and also in future lifetimes. Now, with the help of the Deep PEAT process, it is possible to solve this problem permanently, quickly and efficiently.

Most methods for achieving a satisfying or happy life recommend actions which are unjustifiably optimistic and wrong. Their main weakness is that they are leaning toward one side of reality – positive polarities. If you do what I say, a typical creator of such a method claims, all your problems will be solved. You will have a good job, happy marriage, all the money you need, good health, your children will not use drugs, etc. What they fail to take into account is the other side of reality manifesting through opposite polarities.

Polarities are in an incessant dynamic relationship with each other. Strengthening of one polarity leads to the weakening of the other. This goes on for some time, until a turnover happens, not unlike the turning around of an ice berg: the subordinate polarity begins to gain strength, and the one that was dominant, to lose it. The bipolar relationship is a characteristic of this universe, and it also reflects on the human mind. When people discover that there are polarities influencing them, they erroneously believe that they will always strive to achieve the polarity they experience as positive and avoid the negative one. But this is not what happens in reality, precisely because of the interdependence of polarities and the fact that they alternately replace each other in our minds. Human beings incessantly move from one polarity to the other, just like an alternating electric current constantly moves from one pole to the other. That which was the positive pole (or polarity) at one moment becomes negative, only to become positive again later.

How can we resolve this situation of being unable to permanently maintain positive polarities? Sages and wise men of the Far East repeatedly pointed out the solution a long time ago. It is the integration of two polarities or complementary states into One. After this

return to Oneness of any pair of polarities is attained, a person has the free will to express any of the two poles. Before that moment, moving toward one of the polarities was compulsive and unconscious, whereas now it becomes voluntary and conscious. In other words, one gains freedom **for** a behaviour and freedom **from** it.

What was for technology a revolutionary breakthrough – Tesla's discovery of the alternating electric current – is for Spiritual technology, the Alternative technique.

In our times there are many methods that promise you only positive elements and ask for a lot of money to teach you how to get there. Alas! After a short period of feeling fulfilled, which is typical with attainment of a positive polarity, there is a sudden disappointment when your "iceberg" turns over and the positive state collapses, turning into its opposite, negative state. Creators of these methods offer various explanations for this unpleasant collapse: you lacked faith in a successful outcome, you were not persistent enough, you applied the method incorrectly… All of these put the blame on the person who applied the method, never on the method itself.

The majority of methods directed only at the positive side of reality come from the United States. The U.S. is a multi-cultural and multi-religious society. Some Americans believe in the Catholic God, others are Protestant or Orthodox, some believe in Allah or Jehovah, but most of them believe in one all-conquering God. His name is Money. The next story, which I heard from my American friends, sheds some light on the typical American approach not only to material values, but also to eternal values such as Spirituality and wisdom.

> The dean of one of the theological universities in the United States was a very pious and devout man. One time, during a meeting of the professors' committee, the room was suddenly illuminated with blazing light. One of God's angels came and the professors, filled with awe, heard a melodious voice talking to the dean: *"Noble man, you have served the Lord faithfully during your entire life and the Lord has decided to reward you. You can choose from among three rewards. If you choose wealth, you will have as much money as you want for yourself and for others. If you desire power, you will be the most powerful man in the world. If you wish for divine wisdom, you will be the wisest man of all and every word you utter will be a pearl of wisdom. Make your choice."*
>
> The dean did not hesitate for a moment: *"I want divine wisdom."*
>
> *"Let it be so,"* said the angel and disappeared.
>
> All the professors were shaken by what had taken place. They just sat there, motionless, waiting to see what the dean would say. But he sat silently, his eyes closed, while his golden aura filled the room with light. Ten minutes passed, then twenty, but the dean remained silent. After half an hour, one of the professors finally spoke: *"Noble dean, now that you possess divine wisdom, tell us something."*
>
> The dean slowly opened his eyes, shook his head, and with a sad face, he said: *"I should have chosen money."*

Now back to the story of Individual Codes. Before I discovered Primordial Polarities, I had created several systems of Spiritual technology, so in that field I had valuable experience. For a short while I struggled to find a method for the discovery of Primes, but without success, so I continued to work in other fields.

While I was developing my later systems, my thoughts often came back to the Individual Codes. I remembered the words of Dr. John Goodheart, the father of Applied Kine-

siology. He had this to say about the best way to come to a discovery, *"Just do the best you can in what you do, and things will come your way. You have to learn to see what others see, but to learn to think about it in a different way."* This is exactly what I did and one day I found out that my PEAT system allows one to make conscious and integrate (neutralize) any pair of polarities in a fast, easy and very simple way. What is most important is that with PEAT the neutralization of Primordial Polarities is achieved, which is a level other methods of therapy cannot reach.

In talking with members of my family about my fundamental life-problem, which had been unsolvable, I had many reasons to deduce what my polarities were. But it is one thing to know what enslaves one, quite another to be free from it. Through Deep PEAT processing I discovered and neutralized my Primordial Polarities or Primes. I was amazed at this discovery. I interpreted it as a precious gift from Providence and as the reward for my long-term efforts.

In the chapter **"How PEAT Was Created"** I described in detail how I created this system, so there is no point in repeating it here.

However, I must reiterate the following fact, because it is extremely significant. If someone strives to get to the highest or deepest root of a chronic problem or unwanted state, and applies an adequate, efficient method, he will discover his Primes, even if he does not make a conscious decision to do so. That is how I discovered mine –by practicing the Deep PEAT process with members of my family. Very soon I understood the great value of PEAT – awareness of Primes and their neutralization happen almost simultaneously. At the moment when someone discovers their Primes, the integration of opposites occurs. One Primordial Polarity is seen in the other and vice versa; they become ONE. The neutralization of PP is the end phenomenon of the process of discovering and bringing them into the light of awareness (see later chapter on **Neutralization of Primes**).

I mentioned earlier that I was the fourth person who, through PEAT, became aware of and integrated their Primes. Very shortly afterwards, I devoted all my energy to Deep processing and after me, many other people had the same experience. Those were the members of the Omega group, which I used to refine Spiritual technology in the past. News about the discovery of the procedure for making conscious and neutralizing Primes spread very quickly. By 2010, more than 100 PEAT Processors' Training Seminars, as well as several PEAT Trainers' Training Courses (this is a higher level) have been led by Trainers who I've trained and me. Most of these Processors and Trainers are using my technology now.

I need to stress the following: even though I discovered Primordial Polarities on my own, they were doubtlessly known in past times. In the beginning of this book I mentioned the Taoist symbols Yin and Yang, Lao Tzu and the occultists of the 19th and beginning of the 20th centuries. During many years of searching hermetic literature I found information about polarities and their neutralization, and also hints about the existence of Primordial Polarities. There was not a lot of this information, because very few people had found the secret. Mrs. Bloomfield-Moore wrote about it in 1893: *"It was forbidden to discover the law of attraction and repulsion, because that is the biggest secret of nature."* But now this secret has come out into the open. Deep PEAT processing is the golden key for opening those closed doors. Elegantly, simply and quickly it enables one to neutralize the basic opposing forces within oneself and to attain a higher level of freedom. During the process of the integration of polarities, the conscious "I" entwines, melts and indentifies with the transcendental and the infinite.

Alan Watts, one of the most famous popularizers of Buddhism and Zen in the West and the founder of the American Academy of Asian Studies, pointed to his Spiritual Master, whose system was based on the insight into the relationship of polarities in the cosmos and humans. This was Dimitrije Mitrinovic, a Serb from Hercegovina, who was active in London for most of his life. He wrote for many British journals under the pen name Cosmoi and Anticus. Even though he exercised considerable influence on many British intellectuals, he was less famous than Gurdjieff. The reason for this probably is that he did not aspire to spread his teachings and attract many disciples, but rather wished to realize his political concept of United Europe.

Watts vividly described the appearance and behavior of Mitrinovic in his autobiography:

"He was a stout Slavonic man with a completely shaved head, black winglike eyebrows, and entrancing eyes He carried a walking stick with an amber handle, always paid his bills with crisp white five-pounds notes, which in those days looked like legal documents, and smoked very fat Virginia cigarettes. He also drank formidable amounts of whiskey. But he resembled Gurdjieff and was a great magician and "rascal-guru". He was surrounded by devoted disciples and adoring women and lived, semi-secretly, in a sanctum sanctorum so as to give one the impression that it was an immense privilege to be invited there. And it was. I loved him and feared him, for my Buddhist and Theosophical friends were of the opinion that he was a black magician."

Watts never made public some elements of Mitrinovic's teaching, because he pledged he would not. In the context of this book it is important to note that almost no one understood the relationship between polarities like Mitrinovic did. **"***One night,"* writes Watts, *"he gave us a discourse on an essay from Manly Hall"s Lectures on Ancient Philosophy, in which he explained the complementation of the principle of unity and the principle of differentiation in the universe, using for the latter the image of the sharp form of the fox's face. He showed me that the acute differences positively manifest unity, and that you cannot conceive the one without the other. "*

MAKING CONSCIOUS AND NEUTRALIZING PRIMORDIAL POLARITIES

PREVIOUSLY I MENTIONED THAT early in my practice I used PEAT as a system for removing emotional and psychological disorders, limiting and negative beliefs and similar meta-structures, which are the roots of all psychological, emotional and Spiritual problems and unwanted states. Very quickly PEAT outgrew its initial goals and gained a new dimension. Besides providing therapeutic results, it became a method of Spiritual development, mainly as a powerful way to uncover and neutralize Primordial Polarities. The following law applies not only to PEAT, but also to every kind of processing: When, using a therapeutic procedure, we penetrate deep into the core of the human being, we will inevitably find ourselves in the realm of Spiritual and mystical experience.

During the practice of Deep processing I established this as a proven fact: no matter what problem you want to eliminate at the beginning of the process, if in Deep processing you go towards the first and the highest causes of the problem, you must come to your Primordial Polarities. You cannot avoid facing them even if you want to. If you go up the river you will eventually come to its source. Personal Codes lie at the deepest roots of all your problems and furthermore, of many of your experiences.

During the Deep PEAT process you ascend through a chain of mental, emotional, physical and Spiritual states. Or if you prefer, you go down that chain. No matter what terms you use for the process, using it you come to your first creations, your Primordial Polarities, which you created when you entered this manifest universe from the Great Unmanifest. They are like two pillars of energy at the threshold of the manifest universe, defining the playground on which you are going to play your fundamental life-game from that moment on. Neutralization, that is, uniting the opposites in consciousness, is not a rational process, nor a wilful act. It is the experience that you enter spontaneously when you go deeper and deeper into your subjective experiences; that is, deeper into the Selfhood. While doing this you are eliminating the harmful energetic charge separating polarities, because on the higher level of reality all is One. When you remove the charge, they mix, melt together and become One.

A useful parallel to deep PEAT processing is a description of an experience by Edward Maitland. He discovered that while thinking about an idea, other ideas connected to it would become visible in a long chain, which evidently arrived at their source. That is, according to him, God's Mind. Concentrating on such a chain of ideas, Maitland tried to get to their very root: *"I tried to experiment sitting at my writing table so that I could write down the results. Beginning the search I had a feeling that I was passing through a sequence of spheres or contents. Through a big effort it started to happen and I discovered that which I thought must be there. The twofold representation of sin…that which was unspeakable became speakable…Love and Will fused together, Male and Female, Mother and Father."*

PEAT processing differs from similar methods, among other things, in rare appearances of mental image pictures. These mental pictures as such have no value in this process. If they appear, I always ask the Client which emotions, thoughts or physical sensations follow them. By touching with two fingertips point by point around the eye, we bring out many unconscious decisions of defeat, physical sensations, thoughts and states charged with negative emotions. But we do not waste time with them! We do not describe them, get involved in emotional reactions, or look for decisions which are at the root of such negative states, because they will appear by themselves in the consciousness soon enough; no, we continue higher and higher (or deeper and deeper) to their highest causes.

The question naturally arises, what is the final phenomenon in PEAT processing?

The answer is simple. It is becoming conscious of polarities and their neutralization and at the same time, the disappearance of the unwanted state. If you want to eliminate an unwanted state (for example, a feeling of inferiority, fear, problems with others and other types of unwanted re-stimulations), the end phenomenon is the point when you achieve exactly that, when the unwanted state you started with disappears. It is possible to accomplish this with various methods of my Spiritual technology: Basic and Deep PEAT, DP2, DP4, use of symbols in Transcendence, etc. On the other hand, the uncovering and integration of Primes is only possible through the use of Deep processing.

Using Deep PEAT processing, we tend towards the highest states of mind or deepest roots of problems. During the process we do not pay attention to the problem we started with (except in the very beginning, of course), nor to the lessening of its power. We repeatedly ask the Client to tell us what comes up in the body or consciousness at every point that is touched with their fingertips. The Client gives us a short or long chain of bodily and spiritual contents. We do not concentrate on them, but begin the process anew with every fresh content until we discover the next (and higher) one. We continue, proceeding quickly, until we come to the core element that makes up the root of the initial problem.

As I said before, regardless of what problem you want to eliminate, if you do the Deep process you will face your Primordial Polarities very quickly. In the beginning of PEAT processing an average of three long sessions were needed. But even in this regard, I have noticed the phenomenon of acceleration of time. After a short time I needed only two sessions, and today the great majority of Clients achieve neutralization of Primes in only one session, which lasts 15 to 30 minutes!

The end phenomenon of the process of uncovering your Primes is their neutralization or integration. In order to remove any confusion, it is useful to define neutralization.

The neutralization of Primordial Polarities is the final result of surpassing their duality, and the result of this act is the freedom from their unconsciousness and compulsiveness. It is the liberating insight into their Yin and Yang nature, insight that they are not fixed but rather are alternating values, that they are not opposite but complementary.

In the Deep PEAT process, the Client gradually removes the negative psychic energy that separates two polarities and makes them appear as irreconcilable opposites. This is exactly what they are in everyday life, because of the psychic charge that separates them. But when the negative energy is eliminated, they become One on a higher level of consciousness – two sides of the same reality. Once that happens, the Client can freely express one or the other.

Very shortly after I announced on alternative therapies discussion lists that PEAT processing is the way to uncover Primordial Polarities or Personal Codes, a great number of

people expressed interest in my work. One of them was Airic Leon, an alternative thinker, who in his 76 years of life had witnessed many things. This is what he wrote to me:

> *"Connecting up with a man who spoke of Codes, 4 or 5 years ago I found my codes which were 'Harmony – Enturbulation', which have evolved more embracively into 'Oneness – Individuation'. It took me longer than your daughter to finally realize 'that they are not opposite now'. Your post statement: 'Of course, in the moment when one discovers one's own codes there is a neutralization of opposites; one sees one Primordial Polarity in the other and vice versa, they become ONE.'*
>
> *"When I obtained my codes, 'harmony – enturbulation', I did not experience the neutralization of opposites, nor have I observed others obtaining that condition of neutralization (in that man's centre). That is one reason that I am so impressed with the results that you are obtaining and am anxious to learn more. For me it was not until my codes expanded into Oneness and Individuation that the neutralization of which you speak began."*

As a result of Deep processing, neutralization apparently happens in PEAT by itself, spontaneously and naturally. During that moment, one cannot see any difference between one's two Primes. Without any effort they merge and become ONE, or simply disappear from one's consciousness, so that there is nothing left except oneself. This is similar to the merging of two oppositely charged poles and their sudden discharge when they connect. That happens because on the highest level a person moves beyond the Primordial Polarities and enters the state of Oneness (Tao, Quantum Vacuum, etc.) In other words, the person briefly leaves the manifest universe and comes back into the Great Unmanifest. What follows is a sudden feeling of amazement and freedom. About this state of Oneness, a well-known Taoist sage said: *"When the state of Oneness is accomplished all problems are solved."* Of course, he was referring to the lasting state of Oneness that is the final goal of Spiritual evolution. The neutralization of Primordial Polarities does not go that far. I will repeat, what it does is free us from our basic compulsion in life.

It is pointless to expect miracles from such an experience. That approach creates unreasonable expectations in the subject and disappointment later on. Integration of Primes has a subjective value in the liberation of the individual Being from the deepest unconscious causes of its primordial enslavement. Naturally, the Client may have many valuable insights: *"Oh, God, my whole life was like that!", "Now everything is clear to me", "I finally realized all my irrational, compulsive behaviors. I am free at last!", etc.* There are many practical benefits which follow. After that moment one resolves one's problems faster and easier. Some problems, which one will resolve later on, will have in their structure the same fundamental game of life as was defined by one's Primordial Polarities.

Primes do not disappear from the psychological and emotional field of the individual after becoming apparent and neutralized. Very quickly they appear again on the stage of life, but one is conscious of them and recognizes them without any effort. One plays the same basic game in life, besides many other games, but no longer unconsciously and compulsively as before. The Being can decide if it wants to play the game or not. **The Being has the freedom to choose a behaviour and the freedom not to choose it.** To make a long story short, in the basic life-game that one plays in this universe, one has rehabilitated one's own free will that during eons had been unconsciously lacking.

Just as all brooks and rivers flow toward the ocean, so all of us want to connect to the Oneness. On a relative level of the manifested world, this need is expressed through art, science and interpersonal relationships as a tendency towards symmetry, balance and completeness, which are vague representations of the Highest One. That is the dominant and

all encompassing tendency that permeates every cell of sentient beings from the moment they first manifest in this universe. In countless variations, this ultimate tendency is the expression of the desire for merging with omnipresent consciousness, which constitutes the basis of Oneness of life.

The ancient principle upon which PEAT is based is that higher levels rule over lower levels: they move, organize and change them. In recent times, many attribute that principle to Gregory Bateson, but we find it long before Bateson in teachings of Perennial Philosophy about the hierarchy of levels of existence, and in the ancient Kabbalah as well. From this principle it follows logically that meta-causes, Primordial Polarities being the highest of them in the manifest universe, act as the basic and strongest attractors of the human psyche, both conscious and unconscious. As the highest and most basic attractors in the manifest universe, they impose the limits and define the goal of our fundamental life-game, from which come ideas, thoughts, feelings, beliefs, physical sensations, and problems as well as the solutions to the problems.

That is not the end because Implicit Order (Tao, Quantum Vacuum), which is beyond and above the manifest universe, is the strongest attractor, the first, most fundamental and highest cause of everything that exists. It is therefore also the cause of Primordial Polarities, which are located at the entry to the manifest universe. When during the Deep PEAT process an individual Being transcends Primordial Polarities and goes beyond and above them, the PP become neutralized and one finally is freed from their iron shackles of force and enslavement.

Oneness is not only the final goal; it is the beginning of everything that exists as well. From It we come and to It we return, just like the snake that swallows its own tail, which is one of the many symbols that remind us of the cyclic game of life – coming out of One, searching for It in countless forms of manifestation and finally, finding It – our primordial source.

At the point where one exits Oneness and at the point where one returns to it, there exist two pillars of pure energy, placed there so that we would know the way back, but we have covered them with the darkness of oblivion. We cannot enter this manifest universe nor leave it without passing between them. They limit the seemingly infinite field on which, during eons, we go through infinite experiences in search of our hidden Self. We pretend we do not know that the one we are looking for is the same one that is doing the searching. We cut off and separate ourselves just to be able to experience the happiness of merging again.

SOME OBSERVATIONS ON THE NEUTRALIZATION OF PRIMES

I WILL REPEAT SOME of what has already been said. There is nothing beyond Primes, only the infinite One or the Great Unmanifest. Primes or Personal Codes are the first polarities the Being chose on entering the manifest universe, the first Yin and Yang. With them, the Being has separated itself from Oneness and entered the manifest universe, at the entrance of which the PP are like two pillars. Primes manifest best in action, so that they are easier to observe in specific deeds than in mental speculations and reflections.

The Codes do not manifest in our behavior as fixed values, positive and negative, such as we encounter in a direct electric current. Their nature resembles an alternating electric current, because in our fundamental life-game we oscillate between our Primes. There is no stable positive polarity, nor a fixed negative one. Their value (plus and minus) is relative and alternates. In the physical universe and in the human mind energy flows from the pole with more energy towards the pole with less energy, but the energetic charge of Primes is not static or fixed. That is why the energetic flow is never direct, but always moves back and forth between the polarities. In one period one PP is positive and attracts; after some time it becomes negative and repels. The Primes make up a seesaw; we unconsciously flip from one end to the other. Gurdjieff has put this phenomenon into words unambiguously, stating that this duality is alternating; the one who is the winner today is defeated tomorrow; that which leads us today becomes subordinate and secondary tomorrow.

For some Primordial Polarities, it is not possible to say which one is positive and which one negative. An excellent example of this are the Personal Codes **Love** and **Freedom**. Which one is negative? Obviously both of them seem positive, but for a person who has these Primes, it is not so. To date, I have uncovered the Primes Love and Freedom in a few dozen people. We encounter them in both sexes. Let us suppose that they are a woman's Primes. Since childhood she has heard stories about love as the most beautiful experience of all. During her adolescence, she is attracted to a man and falls in love with him. If she enters a relationship with this person, she feels a temporary fulfillment, satisfaction and happiness. But since her Primes are Love and Freedom, after a short while a tendency towards the opposite Prime – Freedom – arises in her, whereas the Prime she is in – Love – becomes negative.

It bothers her that her boyfriend wants to control her, to know where and with whom she was the previous day; that he criticizes her for behaving too freely in the company of other men, etc. Since her Primes are Love and Freedom, she begins to experience Love more and more negatively, while Freedom becomes a positive Code that gradually gains more power and attraction for her. She has to break up with her partner sooner or later. When she does she first feels relief – I'm free at last! I can do what I want, nobody is trying to limit me; Freedom is the greatest value!

But this state cannot last for long, because soon Love, her other Code, starts to gain strength, attracting her more and more, while Freedom loses its appeal. Now she tells herself and others something like: *"I feel that it takes two to be happy. I just haven't managed*

to find the right guy". Very soon the "the right guy" appears on the horizon. Again, she gravitates toward him **compulsively and unconsciously**. She enters a love relationship with him and the game repeats itself. Most of you probably know people who spend most of their lives rushing from one bad relationship to another. They wonder what they are doing wrong, but the problem cannot be solved rationally. The only solution is the integration of the two Codes.

When such a person integrates the polarities of Love and Freedom, she makes conscious and neutralizes their unconscious forces. **After the integration, she is capable of being in a relationship and feeling free at the same time.** Furthermore, she will choose a partner who will enable her to love as a free being.

Sometimes people view Primordial Polarities too narrowly and cannot see that their viewpoint does not encompass all the possibilities of PP's manifestations, because they take them literally. I will give you an example. Many do not understand how the Primes **Creation and Destruction** function in life. These Primes, which are common, make life an unpleasant experience in many areas. When a man with these Primes finds a new friend, he initiates a new process of **creation** compulsively and unconsciously. He usually idealizes the new friend, projecting on him desirable qualities that the man might not possess, fails to see his weaknesses, etc. After a while, when the Prime **Destruction** switches in, the man inevitably becomes disappointed in this new friend and is convinced that he deliberately tried to present himself as a better person than he really is. The person's flaws irritate him more and more and he finally **destroys** the relationship.

These Primes are noticeable in other areas of life as well. I used to have a friend who organized people into various groups. He founded Judo clubs, bridge clubs and camps for young people. He did this with tremendous energy and it was obvious to me that he was compulsive about it. This was the period when his Code Creation was active. After a while we would feel disappointed *("People don't act as we agreed," "No one here appreciates what I did for the common good"* ,etc.). Then he would strive compulsively to remove these groups from existence. He would not settle for his friends' suggestion to simply withdraw from them. No, he exerted all his efforts to extinguish them.

Persons with these Primes start many activities and stop them disappointed: they collect stamps, post cards, old photos and the like for a while; when Prime Destruction switches in, they throw it all away. Whichever activity they start, they give up quickly or abruptly: learning a foreign language, joining a chess or mountain climbing club, playing sports, etc. There are countless examples of this.

Primes constitute a circle; they are parts of the same whole, but our everyday life does not allow us to see this, because negative emotional energy separates Primes and makes them seem irreconcilable, which they are not. I had a young actress once as a Client. When we neutralized her Primes I asked her how she had experienced the Stabilization questions (see later text). From her answers it was obvious that the polarities were inseparably connected as parts of the same whole. She said: *"When you asked me if there was a difference between advancing and retreating, I saw high waves moving towards the shore. When a wave hits the shore, it retreats and then moves towards the shore again, with new energy. In order to gain strength to advance, it must retreat first."*

When asked if there was a difference between creation and destruction, this is what she told me: *"I saw a butterfly's cocoon and after a few seconds it exploded. That was obviously destruction. But then, from the destroyed cocoon a beautiful butterfly appeared. That was creation. If there were not destruction, there wouldn't be creation either."*

When I asked her if there was a difference between male and female, she answered no, because then she saw and felt herself in a strong embrace with her beloved partner, with whom she was One at that moment.

Dion Fortune in her book ***The Mystical Quaballah*** states very definitively this switch of positive and negative values of polarities: *"Most people think that because maleness and femaleness as they know them on the physical plane are fixed principles determined by structure, that the potent and potential are rigidly bound to their respective mechanisms. Now, this is an error. There is a continual alternation of polarity on every plane except the physical. It is the knowledge of this continuing interplay of polarity which is one of the most important secrets of the Mysteries."*

Elsewhere in the same book she adds: *"Polarity really means the flowing of force from a region of high pressure to a region of low pressure; high and low being, as always, relative terms."*

Attraction and resistance or repulsion are always two-sided. The attraction you feel towards a thing, person or situation is the other side or polarity of the resistance you feel towards its opposite. When one is drawn to something or repulsed by it, one automatically creates a duality and thus opposites of good (desirable) and bad (undesirable) appear in the place where unison used to be.

Transcending a pair of polarities or dualities gives one a feeling of freedom. From the Spiritual point of view, absolute freedom would mean the possibility of choosing one or the other from all possible polarities, without compulsion. One is then left with freedom to strive to accomplish one's desire or avoid its opposite, but with a full freedom of choice – without any yearning or fear.

At one moment in your life-game you identify with one polarity, and after some time, with the other. You oscillate between them all the time. When you identify with the tendency toward **Love**, it becomes the positive goal. But later on, when the individual changes sides and wants **Freedom**, that goal becomes positive and Love negative, as it limits Freedom. The Being whose Primes are "**Oneness and Individuality**" has a strong tendency, in one period, to attain **Oneness**. With all Its power It wants to attain Oneness or unity with a love partner, with the whole family, with the group It belongs to, with a nation or with all of mankind. When It encounters defeat in that tendency (for example, when It is rejected) that Primordial Polarity becomes negatively charged, because it caused the Being's suffering. The Being then concludes that the only real value is the attainment of Its **Individuality**; that It should mind Its own business. It strives to reach that goal as the one with the highest value and rejects the previous Polarity with the same power with which that Polarity used to attract It.

In these alternations between Its Primes, the Being never succeeds in absolutely attaining either Polarity, even though it alternately gravitates toward each of them: in the physical universe absolute values are unattainable. The Spiritual Being attains the Absolute only when It gets beyond PP and merges with Oneness.

When does the Being redirect Its striving from one PP toward the other? What I have observed, in processing many people, is that it seems to happen when a Being, in Its striving toward one goal (or when already in it), is **defeated**. Some kind of **shock** is always present in such a defeat and during that shock, or immediately after it, It makes a **decision of defeat** (decides It is defeated). After that, It redirects all Its efforts toward the opposite Primordial Polarity, believing now that there lies the solution to all Its problems and dilemmas. Of course, the Being gets defeated again, gets shocked, makes a new decision of defeat and redirects Its efforts to the oppostite Polarity and so on it goes, through the eons.

I recently had a Client with the very broad PP of Entering experience and Going out of experience. In solving another permanent problem of hers, she neutralized the two polarities of Dependency and Independency. I suggested to her that these were her true PP, but she rejected my suggestion, saying: *"My PP, Entering experience and Going out of experience, make the 'book of my life'. Between its covers there are many different chapters. Just one of them is Dependency – Independency."*

I have also had a Client with the PP Happiness and Unhappiness, which I was reluctant to accept because of my preconceived ideas. But the person was absolutely convinced they were her PP. There was a very clear neutralization and her whole life became clear to her.

At first glance, you might say that people will always gravitate toward polarities that appear positive: Happiness, Creation, Peace and the like. But experience teaches us that it is not so. For instance, an acquaintance of mine, a cardiologist, integrated her Codes Peace and Restlessness. When I asked her whether they explained her behavior up to that moment, she answered negatively. *"They are not my Codes,"* she emphatically said. This sometimes happens – people do not recognize their Primes immediately, but are able to later. After a week the cardiologist told me that she had suddenly recognized her unconscious and compulsive game.

She used to continuously oscillate between Peace and Restlessness. Although she never consciously wanted Restlessness, she **created circumstances that would lead her into that state**. This is how it would happen. She wanted to assert herself professionally and she managed to do that, becoming a member of a formal medical association. But then she wanted to assert herself individually, so she opened a private practice. As she said, she simply **had to do it**. This created serious problems for her in the period that followed, because she had few patients and many obligations. This led her into the state of **restlessness**. *"Why on earth did you do it?, "* her husband asked.

After about a year her problems were solved and she calmed down. That was the Code **Peace**. Shortly after, she found a great space for rent in one of the best parts of town and she was overwhelmed with desire to obtain it for her practice. She needed to take a considerable loan to accomplish that, so her husband tried to dissuade her, warning her what a stressful situation it was going to be. But she "had" to do it. She rented the space and created a lot of difficult problems for herself – this was, again, the state of **Restlessness**. It took her about two years to pay off the loan. After that, she was at peace for a little while. Then, in an ad, she saw a house for sale in a beautiful part of town. It was not expensive and she

considered buying it, to her husband's utter dismay. He had hoped they would finally settle down. Fortunately, it was during this period that she joined my research group, neutralized her Primes and finally realized her unconscious and compulsive life-game.

After PP uncovering and neutralization (in PEAT this happens almost simultaneously) I give the Client a series of pairs of polarities and request that she tell me whether there is a difference between them. The Client, being in the state of Oneness, which is beyond and above PP, cannot avoid seeing Oneness in all of them. For example, a young lady recently uncovered and neutralized her Primes "I and Another". Her exalted realization was: *"There is no 'I' separate from another. There is no 'I', there is no other, or another, there is only ONENESS!"* William Blake, the mystic poet, would agree with her, because he wrote the following about the attainment of that state: *"There is a place where contrarieties are equally true"*. The Client was not able to see any difference in the pairs of opposed polarities listed in the Stabilization Questions.

After the session, we talked about her experience. I was interested in how she had experienced Oneness. Her answer was almost poetic: *"When I tried to see the difference between the Infinitely Small and Infinitely Big, I saw a tiny spot. An infinitely big spiral was spreading around it, but they were inseparable, like two ends of a stick."*

Pay attention to the following: the Client is not free from her Primes if she has not neutralized them. She may deduce her Primes even without using my terminology, if she is not acquainted with it. She can say: my fundamental life-problem is that I am constantly torn between love and aggression and am unable to permanently control these states. Then she can conclude, with good reason, that her Codes are **Aggression and Love**. Furthermore, one can have theoretical knowledge about one's Primes, for instance, based on reading this book, but it does not matter until one attains their integration. **The neutralization of Primes is the essential and pivotal element of this process.** Naturally, you must continue solving your permanent problems, because they exist after making conscious and neutralizing Primes, but there is no need to work additionally on your Primes. Moreover, you cannot do anything else even if you wanted to. The neutralization of PP is the total insight and the end of the process, and doing anything after it would be a mistake. I tried to do it, but to no avail! At the moment of the neutralization the glass is empty, and not a drop more will come out of it no matter how much you shake it.

PP neutralization is not static or dead, as some people seem to believe. They do not know that there are two kinds of neutralization: static and dynamic. In static neutralization, two equal polarities combine so that combination is a dead thing: no power remains in it. This resembles an empty battery. Dynamic neutralization brings harmonious equilibrium of two opposite things or forces that contain potential power. They begin to cooperate in attainment of the Being's goals. Swimming is a good example. You push the water with your left hand and you move forward a little bit to the right. A moment later you push it with your right hand, neutralizing the first push. But you are moving forward continuously. A person who has not neutralized his Primes is like a swimmer who has one arm bound during one period, and then the other in the next. He swims using only one hand and therefore he moves in circles, more or less. The knowledge that he has two hands cannot help him much. He needs liberation and awareness that both hands serve the same goal.

This dynamic neutralization is what we have in PEAT, without exception. PP cease to function when one withdraws into one's Self, and come into play again as soon as one projects consciousness outwards, towards the manifest universe, the essential characteristic of which is duality. After neutralization they lose their independent activity and enslaving power and become nothing more than one's instruments.

PRIMES NEUTRALIZATION: TEMPORARY AND ETERNAL

"QUICKIES" ARE METHODS OF integrating polarities that bring about only superficial and temporary integration. They do not lead to permanent liberation from the opposing forces within one, but only to short-term relief. You should be capable of noticing the difference between such procedures and the true, permanent neutralization of polarities. There are several of these procedures. I will mention the most common ones.

In Neuro Linguistic Programming (NLP) two procedures of this kind are applied. In the first one, the Client imagines on her two hands two conflicting tendencies. Then she is asked to identify their goals, going up on the chain of goals until they both come to the one common goal. At that moment the Client clasps and squeezes her hands together and the Processor asks her what has happened to the initial tendencies. The answer is: they became one. This is supposed to be the integration (neutralization). Alas! It lasts 1 to 2 hours, after which the conflicting tendencies reappear in the Client's mind.

The second method is a variation of the previous one. You view opposing polarities on your two palms and look at them alternately as quickly as you can. Then, at one moment, you squeeze your palms together. Just like in the previous case, a short-term integration will take place.

What really happens here? The Client has perceived the game of polarities on the conscious level, but has not eliminated the energetic charge existing between them. Until this charge is removed, they will remain separate.

Some PEAT practitioners attempted to begin the Deep PEAT process with two confronted polarities. Technically this is OK. However, not to allow them to transform into other contents is a major mistake. Such contents usually appear immediately. Holding the chosen polarities apart by force during a process means suppressing the natural chain of contents that leads to the real cause of the polarization and the source of the problem. This results in one's bypassing the charge and causative chain that created the problem. The result of such a mistake becomes apparent soon after. For example, if you try to experience love and hatred at the same time, most often the next content will be one like fury or depression. To suppress it and stay forcefully with love and hatred is a major mistake that contaminates the whole process. By doing so, you push more charge between the polarities instead of removing it.

Gravitating toward a previously chosen outcome and suppressing contents that spontaneously appear is obviously a mistake, but sometimes people get such ideas and they seem worthy to them at that moment. This is why an American, a practitioner-beginner, posted on our discussion forum an idea she experienced as a creative revelation. She wrote that the Processor should state loudly as soon as he sits down in front of a Client: *"May only the Light and Christ's love come out of you and carry you with them."* Such an approach is characteristic of people influenced by New Age ideas. What she actually would have done by such an act is lead the Client into creating resistance against and suppressing all the

contents that would have spontaneously appeared but were not consistent with the Light and Christ's love. Resistance causes the problem to persist. Besides, the Client would feel guilty if, in place of Christ's love, hatred or anger would appear in her mind.

The Sunyata system, which I developed about 10 years ago, produces satisfactory results in the integration of polarities, but they too are of short duration. In one exercise, the Client chooses two conflicting aspects that he possesses; for example, dominance and submissiveness. Then he visualizes them in space in front of himself. After that the Client should alternately melt together with them and experience himself between them. Next, he should feel both polarities and the conflict between them as pure energy and pay attention to what happens. They will vanish and what will remain is himself. This is one of the two main phenomena that happen during the neutralization of polarities. Of course, as I have mentioned, this kind of neutralization also does not last long.

HOW NEUTRALIZATION IS REALIZED

IN PRACTICING DEEP PEAT processing, I have discovered two possible ways for the integration of PP to happen:

1. Confronted Polarities come closer to each other, either gradually or suddenly, and then they merge, becoming One. Sometimes the Client experiences this visually, and sometimes she just feels the process. When she is asked the **control question** (see later text), she is not able to separate them, even with great effort.
2. During the Deep PEAT process, opposing Polarities behave differently (they come closer to each other and then move away again) and at one moment, they vanish from the Client's mind. The Client feels that they do not exist anymore, that she is left alone on the stage. This is when you ask her the control question: Although the Polarities have vanished from your mind, can you feel or experience them separately or not? If the answer is negative, the process is finished. So what actually happens here? The polarities have not really vanished. On the contrary, they have suddenly integrated into the Client and that is why she has the impression that they have vanished.

There are some similarities between the neutralization of numerous polarities in other methods of Spiritual growth or psychotherapy and the Deep PEAT process. Here is Jung's observation concerning the neutralization he attained with his patients: *"When I examined the way of development of those persons who, quietly, and as if unconsciously, grew beyond themselves, I saw that their fates had something in common. Whether arising from without or within, the new thing came to all those persons from a dark field of possibilities; they accepted it and developed further by means of it. It seemed to me typical that in some cases the new thing was found outside themselves and in others within; or rather, that it grew into some persons from without and into others from within…".*

INDICATIONS OF THE APPEARANCE OF PRIMES

Some people see a light immediately before neutralization of their PP. My estimate is that this phenomenon is present in about 20% of Clients. This light could be white or colored; it could appear as a light circle or a light tunnel in front of the subject, or as a light in the distance. The Processor should not attach great significance to it, but should accept it as possibly, but not necessarily, a sign of approaching the Primes and their neutralization.

The basic indicator of the appearance of Primes in one's consciousness is the separation within one's mind or body, or a simultaneous appearance of two opposite contents, which I call **polarization**. In the first moment, those two contents do not have to seem opposed, but during the process they will present themselves as such very quickly.

Let us look at a few examples. The initial problem of a Client was **fear of a serious illness**.

After a few contents, the following appeared:

"**I feel I don't exist."**

"Simultaneously I feel I do exist."

"I feel at the same time that I exist and that I don't exist."

With another Client, polarization started this way:

"**Pressure in my stomach and something airy and light in my head."**

"**They are symbols of falling through and ascending."**

"**I feel I'm falling through and ascending at the same time."**

With a third Client, polarities started to show up this way:

"**I am moving around in a circle: I first behave like an important person and then as if I'm unimportant."**

Then:

"**I feel myself simultaneously important and unimportant."**

Then followed:

"When I am important it is power, and when I am unimportant it is love."

Primes can appear suddenly. After a series of body sensations and decisions of defeat, one Client suddenly stated:

"**I feel very strange: inside I am completely conscious, and outside I am unconscious."**

In the next attempt, when the Client simultaneously felt those two states in his consciousness, he neutralized his PP: **Conscious** and **Unconscious.** A strong catharsis followed with a series of insights into his life and the typical statement that his whole life had become clear to him.

To see how the Deep PEAT process leads to making conscious and neutralizing Primes, I offer the following example.

The initial problem was **lack of self-confidence**.

"**Image of my father and feeling of fear."**

"I feel something, but don't know what it is exactly."

"Emptiness."

"The emptiness is gone; only I remain."

"I feel I am bodiless."

"**I feel joy."**

"I feel joy and freedom."

"Feeling of absolute freedom arises in me."

"Absolute freedom and at the same time, feeling of limitation."

"**They are mixing and permeating each other."**

This person's Primes were **Freedom and Not-Freedom**.

With people who do not have experience in self-development techniques, large mental masses prevent neutralization for a long time. Polarization occurs and step-by-step becomes deeper; but then the mental masses come up and prevent the integration of polarities and the process continues. In this way, PP neutralization may fail in that session, or it may happen after a while, when the masses are emptied by processing. Here I present the transcript of a session I had 10 years ago with a young lady, a painter. It was her fourth session, which lasted one hour and 35 minutes.

The Client's **unwanted state** was composed of **compulsive thoughts** such as: I'll get ill, I'll die, I'll get AIDS, I'll infect others. Whenever the compulsive thoughts stopped, depression and anxiety appeared. When we started our session, she was **depressed**.

"**Now I'm extremely depressed."**

"**Compulsive thoughts of illness and death are coming again."**

"**I feel a terrible upset in my stomach."**

"**I feel resistance to doing anything, hopelessness; I don't believe there is anything that can help me."**

"**Heavy feeling in my head, tendency to cry; blue colour coming and going and pressure in the I-point."**

"Mild commotion in my head, anxiety and anger because I feel like that."

"Fear of losing myself completely."

"I feel I'm not in my body, only part of it is left in my right shoulder."

"**Terrible fear."**

"**I feel contracted and cut in two."**

(This is the beginning of a polarization)

"**I feel as if a piece of glass cut me in two; the left part of my body is convulsing terribly."**

"**Strong sadness; it makes me want to scream and cry at the same time."**

"**I feel as if I were frozen, so I can't think anymore."**

"**I feel utterly confused."**

"**I'm rotating."**

"**I feel fear; it is coming and going away."**

(This seems like a beginning of a new polarization)

"Some energy, not unpleasant, is coming down on me and rising up again."

(Coming down and rising up are also polarities)

"**The energy makes me dizzy."**

"I became smaller inside my body; my body is like some kind of shell."

(A new polarization)

"**I feel terribly confused and split in two."**

"**I feel like a very small child."**

"I feel terrible sadness."

"**A thought and feeling: I should not exist."**

"**I should not exist, but I do."**

(A new polarization)

"**On the left side of my body I feel I should not exist and at the same time, I do exist on my right side."**

"I feel one with all of that!"

"On one side I exist, on the other I don't, and in the middle I am whole."

"All of that disappears and only I remain."

Her Primes were **I Exist** and **I don't Exist** or, formulated more generally, **Existence** and **Non-Existence.**

Compare this long session to a typical session I had with a Client recently (2010).

Initial problem: **"Shock when I see blood."**

"Fear."

"Fear that blood could be infectious."

"**Fear for my health."**

"**Despair."**

"Sudden pleasant relaxation."

Processor's question: *"Is there any despair left?"*

Answer: *"Yes."*

Processor's instruction: *"Feel relaxation and despair simultaneously."*

"**Relaxation and fear are mixing."**

The process of mixing continued and the two elements entered the stable state of oneness. When asked whether he could experience them separately (control question), the Client answered negatively. This was the end of the process. The Client's shock at the sight of blood disappeared.

This Deep PEAT process lasted **only 8 minutes!**

STABILIZATION OF THE PRIMES NEUTRALIZATION EXPERIENCE

IN THE BEGINNING, ONE of the problems in PEAT was the stabilization of a Client after making PP conscious. Sometimes for a short period after making conscious and neutralizing PP, the Client was a bit unstable emotionally. That instability took different forms: space and time disorientation, forgetting to do important things, etc. A relative of mine, a very honest person, left a supermarket with a basket full of groceries without paying for them. She was utterly shocked when, after walking several hundred feet on the street, she noticed she was still carrying the basket. Another person, an associate of mine, walked into a tree in the street, although she was walking slowly. There were other similar experiences.

This phenomenon is well known to researchers in the field of Spiritual development. Leading individuals break the ice and the rest of the people can drink the water without difficulties. In my practice, I have not observed emotional instability after Primes neutralization for a long time, either in persons with some experience in the field of Spiritual growth, or in beginners.

It is beneficial for all individuals to pass through the series of questions after the neutralization of Primes, just to become aware of the importance and far reaching consequences of this experience. There are four groups of stabilizing questions. There used to be more, but I have reduced them to the necessary minimum. You do not have to go through all of them with the Client. The Processor can stop asking them if, at a certain point, the Client says: *"I don't know what to say, because all is One; I don't see any difference",* or *"These questions are stupid…unnecessary...pointless..."* or something similar.

THE STABILIZATION PROCEDURE

These are the four groups of questions. You should ask them in the following order.

FIRST GROUP OF QUESTIONS

Instruction to the Client: Tell me, **NOT** based on your previous knowledge and thoughts, but based on what you **feel NOW**, is there a difference between…or there is no difference:

- Advancing and retreating?
- Conscious and unconscious?
- Freedom and love?
- Big and small?

- Day and night?
- Terrestrial and extra-terrestrial?
- Male and female?
- I and Not-I?
- Existence and nonexistence?
- Physical world and Spiritual world?
- Power and powerlessness?
- Creating and destroying?
- Divine and worldly?
- Freedom and un-freedom?

SECOND GROUP OF QUESTIONS

Instruction to the Client: Tell me, **NOT** based on your previous knowledge and thoughts, but based on what you **feel NOW: …**

- Are you, as a person, definite, indefinite or both at the same time?
- Are you now in your physical body, out of the body, or both?
- Are you a man, a woman or both at the same time?
- Are you now in the physical universe, out of it, or both at the same time?
- That which you call "I", where is it now?
- Have you got boundaries; in other words, is there a space where you stop existing and the rest of the world begins?
- Are you limited in any sense now?
- Is there any part of this physical universe that is now unattainable for you?

THIRD GROUP OF QUESTIONS

Instruction to the Client: Take a look at your past and tell me:

- Now you know your Primes are … and … (state the Client's Primes), do some of your past behaviours become clearer to you?
- Do your Primordial Polarities (… and …) explain your relationships with other people in your past?
- Because of your Primordial Polarities, have you been forced to behave in a certain way in your past?
- Now that you have neutralized your Primes (… and …), will you in the future be forced to behave as you did before?
- Now that you have uncovered and neutralized your Primes (… and …), will you be able to decide more freely about your behaviour in the future?

LAST TWO QUESTIONS

- Look around yourself and tell me, of all these things, what could you have?

  Repeat this question as if asking it for the first time, until the Client has the insight.

  The insight is usually followed by a statement such as: *"I could have everything"* or *"...everything around here"* or *"I could have you", "I don't need anything" etc.*

- Look around yourself and tell me, of all these things, what could you do without?

Again, repeat the question until the Client has the insight. Usually, she will say immediately or very soon: *"I could do without anything... or everything"* or *"I don't need anything,"* etc.

LIST OF PRIMES

GROUPS OF PEOPLE SHARE Primes or Personal Codes. New Primordial Polarities are being discovered every day. The pairs I mentioned here are most common. You should keep in mind that many Trainers and Processors do not inform me about Primes they uncovered in their Clients. Primes usually have psychological value and are not simply dichotomies. To give you an example, **Up and Down** or **Left and Right** cannot be Primes. This list will help you understand their nature better.

Visibility and Invisibility
Victory and Defeat
Satisfaction and Dissatisfaction
I and Not-I
I and Another
I and Others
I am and I am not
Existence and Non-existence
Light and Darkness
Good and Evil
Oneness and Duality
Emotions and Reason
Passion and Spirituality
Love and Freedom
Love and Pain
Love and Power
Freedom and Not-Freedom
Freedom and Enslavement
Active and Passive
Conscious and Unconscious
Limited Consciousness and Infinite Consciousness
Material and Conscious
Material and Spiritual
Big and Small
Power and Powerlessness

Fear and Peace
Fear and Love
Security and Insecurity
Expansion and Contraction
Creation and Destruction
Sadness and Joy
All and Nothing
Terrestrial and Extra-Terrestrial
This World and Other World
Material Universe and Spiritual Universe
Inner World and Outer World
Entering Experience and Going out of Experience
Divine and Material
Body and Mind
Inner and Outer
Something and Nothing
True and Untrue
Dependence and Independence
Knowledge and Ignorance
Advancement and Retreat
Strength and Weakness
Good I and Bad I
Small I and Big I
Happiness and Sadness
Control and Freedom
Existence and Creation
Acceptance and Rejection
I and Nothingness
I and Void
Love and Rejection
Togetherness and Separation
Unison and Separation
Oneness and Separation
Moving and Stopping
Knowledge and Learning

I and All
Relaxation and Tension
Peace and Restlessness
Being Limited and Being Infinite
Man and Woman
Matter and Void
Point and Space
Whole and Part
Permanence and Transience
Past and Future
I and Life
Life and Death
Cause and Consequence
Freedom and Fate
Condensation and Dilution
Arrival and Departure
Love and Loneliness
True and Untrue
Potential and Creative
Potential and Active

UNCOVERING AND MAKING CONSCIOUS POLARITIES

ONCE AGAIN I WILL repeat what I have mentioned several times in my books: We live in a dual universe, where nothing exists without its opposite. During the Deep PEAT process one is at certain times drawn to one Polarity and is not aware of the other. When we are drawn to a thing or phenomenon, we automatically create a duality of the desirable and undesirable in the place where previously only Oneness existed.

When we ask the Client certain questions during the Deep PEAT process, we make her aware of the other Polarity, the one that remained, up to that moment, in the shadow of its opposite, so the Client was not aware of it. In this way Deep PEAT becomes a holistic process, because it grasps the whole experience, not only a part of it.

Here an important RULE applies: **Polarization always exists because we live in a polar universe. The Processor should discover it and make the Client aware of it.**

Here are some examples:

When the Client says *"I feel isolated"* the Processor should ask **"Isolated from what or whom?"**

When the Client says *"I am lonely"* or *"The feeling of loneliness arises in me"* you should ask **"Lonely in relation to whom?"**

If the Client reports *"I am unsuccessful"*, ask her **"In relation to whom are you unsuccessful?"**

To the statement *"There is some kind of wall in front of me"* follows: **"What is behind you?"** or **"What is behind the wall?"**

The statement *"Left side of my body is very heavy"* should be followed by **"And what about your right side?"**;

"I feel tension all around me" by "**And what do you feel inside you?"**

Some contents allow several possibilities. For instance, when the Client says *"All these people are connected to God except me,"* the polarities in question could be **I and Others** or **Connection and Disconnection**.

Clients are often unaware that a sudden change from a negative to a positive content points to a polarization. This is why we adhere to the rule:

Whenever a sudden change of an emotional state, thought or body sensation into its opposite happens, ask the Client: *"Is the previous content still partially present?"*

Uncovering a hidden Polarity in many processes, using any method of Spiritual technology, leads to a spontaneous, automatic awareness of its existence, even without a Processor's help. We can not ignore Polarities any longer. Such awareness has valuable consequences for our Spiritual growth. Whereas we have previously, like most people, experienced the world only partially, now we begin to obtain a complete experience of the world

and others. Let me use a metaphor of a leaf: a partial experience of the world and life allows us to see only one side of it. When we gain substantial experience, it is as though the leaf is fluttering in the wind, so we can see both sides of it simultaneously.

Following is an example from everyday life. The very second we notice that a person is acting selfishly, we will remember when we acted or wanted to act that way. It is as though our True Self slaps us in the face. We cannot avoid this, just as we cannot avoid our reflection in the mirror if we stand in front of it. In this way we will become more tolerant of others' weaknesses and focus on identifying and eliminating those very weaknesses in ourselves. For us, it will become the only right path of Spiritual growth.

NEW METHODS OF SPIRITUAL TECHNOLOGY

A LONG TIME HAS passed since I created PEAT. During this time, several new and efficient methods and technical procedures developed from it. They offer practitioners, Processors and Trainers a multilateral approach to liberating human beings and eliminating emotional charge – that is, solving problems – in an extremely fast and painless manner.

I recommend that Practitioners process as many Clients as possible using PEAT. In addition, I must wholeheartedly repeat the advice that has been given for ages to the readers of books about Perennial philosophy, which is to read those books several times consecutively. This advice also applies to the book you are reading now. When one does this, one gets the undeniable impression that the book is transforming in front of one's eyes, and one notices ever new connections between the contents. But actually, it is our approach to the book that is changing. The more layers a book has, the stronger our impression that something that was once and for all imprinted into the paper is changing. It is then that, beneath the first layer of meaning, which is full of action and immediate experience, we uncover another, deeper layer, which is for us a miracle of creation and existence.

If the practitioner devotes himself persistently to processing with PEAT and its versions, he will activate his creativity and will perceive that from deep inside his being an obscure voice is whispering valuable ideas and insights that draw him to the passion and hardships of scholarship. PEAT is an instrument for helping oneself and others, but is also an instrument for spreading the truth about the human being and its deeper layers, so that it never appears to be a whole and complete method. It grows from itself and is significantly different from its predecessors, so much so that for someone who follows its development all kinds of positive surprises are possible. Soon the belief that PEAT is just another therapeutic method, though more efficient than the others, disappears, and a strong feeling arises in one that something more complex and mysterious is going on. In it, we will find not just one meaning, but clusters of meanings.

Chronologically speaking, the first method to develop from PEAT was **Deep PEAT Level Two** or **DP2**. It immediately proved to be a very good instrument when working with intellectually oriented people. They have difficulties discerning emotions from thoughts and often do not feel, but think what they should feel. Some practitioners are very satisfied with the simplicity and speed of this method, so sometimes they question the need to practice Deep PEAT, which is not easy to learn, when there is DP2. I described this method in detail in my book ***The Return to Oneness***, but I include it again, later in this book, so that you will be able to apply it.

Then **DP3** or **Deep PEAT Level Three** appeared. It started from a previously chosen pair of polarities and, via confrontation with the four elements which constitute each state that can arise in a human being, integrated them with the Client. After a short while DP3 was replaced by a more refined procedure – **DP4**. DP4 differs from its predecessor only in that two first points around the eyes are touched alternately. In this way both hemispheres of the brain are activated, and the process is 20-30 % faster.

DP4 is a great surprise for many, especially for psychotherapists and psychiatrists. During the short process, all elements of an experience disappear and only emptiness remains where the experience used to be. It is surprising because the great majority of people, both laymen and experts who study the human psyche, are not familiar with the simple rule: **Everything we confront in its entirety and without resistance disappears from our mind, because it integrates with us**. Gautama Buddha has confronted the whole universe and proclaimed that it is an illusion. The rest of us do not possess such a power of confrontation with life experiences, but it is enough for integrating them, so that in their place only emptiness remains.

I described the DP4 method in detail in my books ***The Return to Oneness*** and ***Transcendence***. The descriptions are sufficient for its application, and therefore I refer you to these two books. DP4 has huge potential for application in many areas of life. I emphatically recommend that you learn it.

On the next few pages I will describe the methods I have developed so far. I might add that there will probably be more of them in the near future, because this technology constantly develops and improves.

DEEP PEAT LEVEL TWO (DP2)

THIS METHOD IS THE simplest in the Spiritual technology family. It consists of alternating thoughts and emotions connected to the initial problem. I would like to reiterate that it is particularly useful in processing intellectually oriented Clients, who find it difficult to discern emotions from thoughts. This method enables them to do precisely that.

DP2 usually eliminates all charge in a short time and leads to the solution of the problem. Psychic images, which sometimes appear, can be accepted as thoughts, and body sensations can be treated as emotions. But Clients mostly report thoughts and emotions.

The procedure is as follows: we start with a problem the Client reports. We ask her to feel the problem as completely as possible (this is **emotion**), and tell us which **thought** follows the emotion.

Then we write down the thought and ask her which **emotion** follows that thought.

Next, we ask which **thought** follows that emotion, and so on.

The process is finished when the Client reports three consecutive positive contents. Then we should ask her what has happened to the initial problem. In most cases it will have disappeared.

You can use touching acupoints in this process, but you do not have to, as it does not make a big difference. If you want to use acupoints, have the Client touch the first left point (the insight point) when you are asking her for the emotion that follows the thought; when you are asking for the thought that follows emotion, have her put two fingers on the first point on the right side.

In this process there is an obvious transformation of negative contents into positive ones. The Client starts from a problem and reports her negative feeling regarding the problem. Then negative thoughts and feelings follow each other. At some point contents become neutral and soon afterwards, positive. This is the sign that the negative energetic charge has been "peeled off". When three contents in a row are positive, we can expect the problem to disappear.

The Processor should briefly write down the contents the Client reports. To prevent himself from becoming confused, the Processor should write down **E** for emotions and **T** for thoughts.

Here is an example of a DP2 process.

The Client stated that her problem was trying too hard to satisfy others. In the following transcript, the contents the Client reported are in **bold** letters, the Processor's instructions in *italics*. The Processor should mention the same feeling or thought several times in order to draw the Client's attention to them. The example will clarify this.

E. **I try too hard to satisfy others.**

Processor: *Feel that you try too hard to satisfy others; while feeling that you try too hard to satisfy others, tell me, which thought follows the emotion that you try too hard to satisfy others.*

M. **I would like to get rid of that compulsion.**

Processor: *Think that thought – that you would like to get rid of that compulsion; while thinking the thought that you would like to get rid of that compulsion, tell me, which emotion follows the thought that you would like to get rid of that compulsion.*

E. **Dissatisfaction because I overdo it.**

Processor: *Feel the dissatisfaction because you overdo it. While feeling the dissatisfaction because you overdo it, tell me, which thought follows the emotion of dissatisfaction because you overdo it.*

M. **If I would only not try so hard.**

Processor: *Think that thought – if I would only not try so hard. While you're thinking the thought if I would only not try so hard, tell me, which emotion follows that thought – if I would only not try so hard.*

E. **Sadness**

Processor: *Feel the sadness and while you're feeling the sadness tell me –- which thought follows the feeling of sadness.*

M. **If others praise me, I feel better.**

Processor: *Think that thought – if others praise me, I feel better; while you're thinking this thought – if others praise me, I feel better, tell me – which emotion follows this thought, if others praise me, I feel better.*

E. **I irritate myself.**

Processor: *Feel that you irritate yourself. And while you're feeling that you irritate yourself, tell me, which thought follows the feeling that you irritate yourself.*

M. **The thought is coming to my mind: Come on, be a little independent.**

Processor: *Think the thought come on, be a little independent; while you're thinking the thought come on, be a little independent, tell me, which emotion follows the thought come on, be a little independent.*

E. **I feel I'm blocked and incompetent.**

Processor: *Feel you're blocked and incompetent and while you're feeling you're blocked and incompetent, tell me, which thought follows the feeling of being blocked and incompetent.*

M. **It is as if I went nuts.**

Processor: *Think that thought – it is as if I went nuts. While you're thinking the thought it is as if I went nuts, tell me, which emotion follows the thought it is as if I went nuts?*

E. **It's nice and fun.**

Processor: *Feel that it's nice and fun. While you're feeling that it's nice and fun, tell me, which thought follows the emotion that it's nice and fun.*

M. **It would be great if this state could last.**

Processor: *Think that thought – it would be great if this state could last. While thinking it would be great if this state could last, tell me, which emotion follows the thought it would be great if this state could last.*

E. **Peace**

At this point the Processor stopped the process, because the Client had reported three

consecutive positive contents. He then asked the Client how she experienced the initial problem. Her answer was that it seemed distant and unreal.

Some processes can last significantly longer that this one, but some end very quickly. In the next process, the Client was a Trainer from Zagreb, Croatia. His initial problem was "guilt because I still smoke, although I am Spiritually active".

E: **Guilt because I still smoke.**

Processor: *Feel the guilt because you still smoke. While you're feeling the guilt because you still smoke, tell me, which thought follows the guilt because you still smoke.*

M: **It's not fair to my little son.**

Processor: *Think the thought it's not fair to my little son. While thinking it's not fair to my little son, tell me which emotion follows the thought it's not fair to my little son.*

E: **Love for him.**

Processor: *Feel love for your son. While you're feeling love for your son, tell me which thought follows the feeling of love for him.*

M: **I can do anything if it's good for him.**

Processor: *Think that thought – I can do anything if it's good for him. While thinking the thought I can do anything if it's good for him, tell me, which emotion follows the thought that you can do anything if it's good for him.*

E: **Love for him and other people.**

This was the end of the process, because the Client reported **3 positive contents in a row**. When asked what has happened to the problem, he answered that it was gone.

DIRECT INTEGRATION PEAT

I MENTIONED IN THE Introduction that PEAT is a living, constantly improving method. From it, several other valuable methods have developed. In 2009 I developed **DIP** from it. This stands for **Direct Integration PEAT**. It is basically Deep PEAT, but in it we very soon look for the polar opposite of the existing content.

If there is a lot of charge on the initial problem, we do the ordinary Deep PEAT on the first two to three contents, after which we switch to polarities.

We look for polar opposites with the questions:

What is the opposite of that unwanted state?

Or

What would you like to experience instead of that unwanted state?

Then we just proceed to the usual *"Feel*_____ (one)*, feel*_____ (the other)*, inhale, exhale and tell me what is happening between them?"*

There is also a third possibility. Polarity, opposite or complementary, always exists; we just need to become aware of it. You will find the procedure for **making polarity conscious** at the end of this text.

If amalgamation of polarities takes place and ends in their integration, and the control question shows that the Client is not able to separate the two polarities, the process is finished. Naturally, you should then proceed to the questions about possible **opposition** and **control of the future**.

If the amalgamation and integration of polarities does not take place, but a new element appears, one of the two above-mentioned questions is posed: *"What is the opposite of that state* (or content)*?"* or *"What would you like to experience instead of that state* (or content)*"?* When the Client answers, you should ask her to experience one, then the other content, inhale and exhale while feeling them simultaneously, and then tell you what is happening between them.

Sometimes, when the initial problem is very unpleasant and difficult, the Client may tell you that she is not able to experience the opposite, positive state. But it is crucial that she does. You should say: *"Do it like an actor on the stage; experience that state the best you can."*

In some cases, Clients do not realize that this is the routine procedure for this method, but think that the Processor is asking them to do it in order to suppress the negative state and reach the positive one more quickly. A Client told me: *"I do not want to experience the positive state. It is not true for me. The truth is I feel fear."* You should answer that this is the usual technical procedure for this method, which will lead to the solution of the problem. This is why it is helpful to describe the process to your Client before you start.

In the next process, there was a lot of charge on the Client's problem – **Lack of belief in herself**. For this reason, I did not look for polarization immediately, but waited until the fourth content, which was **I don't love myself**.

Then I asked her to tell me what she would like to feel for herself and she said: ***"I would like to love myself".*** Thus, we had a polarization.

I don't love myself and **I love myself**.

This is what the process, which lasted just a few minutes, looked like.

I don't believe in myself.

Pressure in my head.

I feel like crying.

I don't love myself. (*"What would you like to feel instead of that?"*)

I love myself.

I don't love myself and I love myself.

They are somehow connected.

They are merging.

They were connected on all three points around the eye and the Client was not able to separate them when asked the control question. The process ended in the integration of polarities **I don't love myself and I love myself.**

UNIFICATION CONNECTION PROCESS (UCP)

I DEVELOPED THIS PROCESS, too, in 2009. It sprang from the Unification Process (UP), which is the application of DP4 on time – past and future. In order to apply this efficient method, you must know DP4. Since I have already described it in detail in two books – ***The Return to Oneness*** and ***Transcendence***, I will not explain it here.

In the 20th century, we were influenced by the Oriental teaching that the past and future actually do not exist. They exist only in our minds, in which we place our experiences in different locations so that we can use them. Only the present moment exists, and it is undergoing constant change. We define past as that which happened before the present moment, future as that which is to come after it.

Experience with the DP4 method convinced me that **events between two temporal milestones disappear when we integrate the milestones into ourselves**. Both they and the events between them move into the sphere of knowing – we know that we have experienced them, but they do not disturb us or draw our attention, because the magnetic power of negative charge that was in them has disappeared.

The Unification Method was based on this insight. **When we connect two experiences separated in time, using DP4, not only do they integrate into our being and leave emptiness behind, but all the experiences that existed between them disappear from our minds as well**. When one looks at the period of life after the Unification process, there is only void where those experiences used to be.

However, the process is not "brainwashing." One knows and remembers everything that happened during that period, if one so wishes.

By applying the Unification method we can eliminate numerous problems easily and quickly. We ask the Client to remember the first moment when she experienced her problem. The memory should be relatively clear in the sense that she should be able to report the 4 elements she experiences in that situation. This will be the first polarity or terminal.

The other polarity will be the last experience of the problem. This should be easy to find, because the Client usually reports an event that happened in the recent past and that she experiences as a problem at the present moment.

UCP PROCEDURE

Give the Client the following instructions:

Remember the first time you ... (person, area, object).

Remember the last time you ... (person, area, object).

For instance:

Remember the first situation when someone looked down on you.

Remember the last situation when someone looked down on you.

Or:

Remember the first situation when someone made you do something against your will.

Remember the last situation when someone made you do something against your will.

As is the case with most of my methods, the Client should choose the most dramatic moment of both experiences and "freeze" it in time, so that it is absolutely immovable. In other words, she should make a snapshot of that moment. Then the Client alternately applies DP4 to both snapshots until there is only emptiness in their place. It is also acceptable if the same light remains in their place or if they merge into one (this seldom happens).

When the process ends in one of the above-mentioned ways, the Processor should ask the Client: **"How do you experience your problem now?"**

The process was done properly if the Client cannot feel the problem anymore, or says that it seems stupid, senseless, distant or absolutely irrelevant.

Then the Processor asks: **"Does any such experience that attracts your attention remain in the period between the first and the last experience?"**

The process is finished if there is no such experience left in that period. The Client usually experiences that period as empty.

You can do this process with any problem the Client chooses. Here you will find several most frequent problematic areas, but you can also choose another area significant for you or your Client. UCP is also very efficient when applied as a solo-process.

Here are some examples:

Remember the first time…

…you suppressed something you thought or felt.

(Remember the last time you suppressed something you thought or felt.)

…you were criticized.

…someone or some group looked down on you.

…someone made you do something against your will.

…you felt that something remained unrevealed.

…someone renounced something you expressed as true.

…someone made you do something against your will.

…you protested against something.

…you made a decision that affected your life.

…something you expressed was ignored.

…something significant to you was discovered.

…you made a compromise with truth and justice.

…you withdrew from someone or something against your will.

…you felt shame.

…someone humiliated you.

…you needed help but didn't get it.

…you blamed yourself or someone else.

…someone blamed you.

…you felt disappointed in a love relationship.

…someone you cared about deceived you.

A woman, a Trainer of Spiritual technology wrote to me after several of these processes: *"Now some things are clearer to me. I've wondered for a long time whether it is normal that now I go through everything that happens to me with a lot of peace and creative energy. The images of the past do not disturb me anymore; I am just deeply connected with the moment in which I am."*

PART IV

THE APPLICATION FIELDS OF PEAT

IT IS DIFFICULT TO find a field of therapy or psychological and Spiritual development to which PEAT can not be applied, so the possibilities of PEAT's application are only limited by the imagination of the Practitioner. In this chapter I will point out several major fields to which people who participated in my workshops and I have applied PEAT. People discover new fields of application daily, but naturally, I do not have all the information.

In practice you will have the opportunity to try PEAT yourself in everyday life and sometimes, led by your imagination, to step into spheres that once were closed to all but the occult masters. For example, one famous occultist, who often travelled to the East, described in his autobiography how he protected himself from mosquito bites, which are a common nuisance in many countries. I don't know if the procedure he described was his own or if he learned it from someone. It consisted of the following: one hot night he went to a nearby marsh where there were billions of mosquitoes. He took off his clothes and lay nude on a blanket. Immediately a swarm of mosquitoes attacked him. He did not fight them; on the contrary, he accepted and invited them to come and bite him. It was certainly a bad night. In the morning his body was one big painful blister, but the painful night proved useful. After it, for many years he was not bitten by a single mosquito. At the end of his life his mosquito protection started to weaken and he repeated the process of protection once again. It was shorter and less painful than the first time.

Using PEAT you can resolve the same problem in a much faster and less unpleasant way. It is enough to give yourself the Formula for Elimination of Self Sabotage two or three times : *"Even though my aura is porous enough for mosquitoes to bite me, I absolutely and completely love and accept myself, my body, my personality and my aura, which is porous enough for mosquitoes to bite me."* Then with two fingers you go over the three points around both eyes (do the basic process) until the feeling disappears that your aura is easy for mosquitoes to penetrate.

Early in 2008, a friend of mine from Zagreb, Croatia, visited me. He had recently returned from India, where he had spent a few months. He had spent most of his time in famous ashrams and was disappointed in the spiritual levels of people who had spent several years there. Many had not had the Direct Experience of Truth on the koan ***Who am I***. In other words, they had not truly and immediately realized who they are. Their knowledge of other areas had been modest as well.

Since there were a lot of mosquitoes in one of the ashrams, he applied Basic PEAT for protection from mosquitoes on himself. When a person asked him why mosquitoes don't bite him, he showed her the process. She spread the word around and soon there was a group of people waiting to be taught in front of his door. This is how he got his funny name in the ashram – Mosquito Guru.

A young student of psychology from Novi Sad, Serbia, who is also a PEAT Trainer, told me the following story. He often goes fishing. One day, starting from early morning,

he spent many hours at the riverbank without catching a single fish. Remembering advice from the PEAT Processors' Course, which was "Try everything!", he voiced loudly the Formula for Elimination of Self Sabotage (FESS): *"Even though fish won't bite, I accept and love myself..."*. Then he did a Basic PEAT process. This is what he, who is a very trustworthy person, told me later on: *"I did not have much hope to attain some great success, but to say I was surprised would be an understatement. After about 15 minutes I pulled out the biggest pike in my life."*

And now let us see other fields of PEAT's application.

ELIMINATION OF PHYSICAL PAIN

PEAT applied to physical pain reduces its intensity or removes it completely. It is obvious that PEAT eliminates the psychological and emotional components of pain or physical ailments. Since many ailments are psychosomatic, the fact that they are significantly alleviated should not come as a surprise. This is most obvious with acute aches, but elimination also occurs with chronic pain that does not respond well to other treatments. The simple basic procedure by which physical pain is removed involves direct concentration on it. For example:

"Even though my back hurts, I accept and love myself, my body, my personality and the pain in my back."

"Even though I have a headache, …"

"Even though I feel pressure and pain in my shoulder, …"

Then continue using the Basic PEAT or Deep PEAT process. I want to emphasize that for removing physical pain we mainly apply the Basic PEAT process, because the aim is to remove or reduce pain. The Deep PEAT procedure we use in the following cases:

When the Basic PEAT process does not give positive results in spite of repeated use.

With long-lasting pain and pain that periodically returns after temporary improvement. Such pain indicates a permanent or chronic problem.

However, the Deep PEAT process is not the only procedure we apply when physical pain persists. The experiences of many practitioners have brought about improvements in the methodology used. One of the most efficient procedures, when direct focus on a pain produces inadequate results, is to uncover the emotional basis of the pain. We find this with the following question:

"If there were an emotional reason or cause for this pain, what would it be?"

Another procedure is as follows: concentrate on your pain or disorder and stay persistently focused on it for 10 to 15 minutes. During this time, several emotions connected to the pain will appear. Write them all down and apply Deep or Basic PEAT to all of them, one after another.

Such an approach has proven to be successful in uncovering the emotional causes of physical pain. By repeating the process more then once, we can often remove the pain and other disturbances completely, whether they have physical causes or not, especially with psoriasis, sinusitis, rheumatism, arthritis, back pain, neck pain and similar ailments. However, my experience shows that Practitioners who claim that this procedure has a 90% success rate are exaggerating.

If after some time the pain returns, that always means that a new, deeper aspect of that pain – a component that has not yet been grasped– has become activated. We pinpoint this component and repeat the process.

It is often possible to remove a pain quickly. But if we work with physical disturbances and not with pain itself, we should keep in mind that a certain period of time is necessary for bodily changes to occur after the PEAT treatment. For example, the damaged tissue from a stomach ulcer needs some time to heal and psoriasis needs time for skin changes to withdraw and disappear. Although the causes of such illnesses are not in the physical domain, but in the emotional, the illness is manifested at the physical level. Just as there is some time lapse for the disturbance to change the body tissue when it gets sick, some time is also needed to heal the damaged body tissue after the illness has been eliminated.

The exceptions to this rule are fresh wounds – burns, contusions and bruises, bee or wasp stings and similar injuries. Fresh injuries in an aura are like freshly painted walls on which the color has not dried and so can be easily removed. New injuries are not energetically established and hardened yet. If we work with them without delay, immediately after the injury happens, recoveries occur that sometimes seem miraculous. With every round of passing through the three acupoints the pain is noticeably less and soon vanishes, or complete recovery time is reduced.

The acceptance of and love for the problem in the Formula for Elimination of Self Sabotage we use in PEAT should be real. This is especially important with physical pain, because human beings have a strong resistance to pain, which must be eliminated by acceptance and love.

On each therapeutic cycle we have to adapt the Formula to the evolving experience the Client is having. For example, with a Client suffering from headaches the Processor first focused on the pain. When it had vanished, nausea appeared. When it, too, had been eliminated, the Client started feeling dizzy.

If you want a permanent solution, each of these new contents must be processed.

FEARS

There are many types of fears. The strongest and most unpleasant are anxiety and phobia attacks.

A phobia is an exaggerated, illogical and usually inexplicable fear of certain objects, a kind of object, or of a situation. The most frequently seen phobias are **agoraphobia** or the fear of open spaces, crossing streets, coming out of the house and similar situations, and **claustrophobia** or the pathological fear of enclosed spaces.

Phobias are possibly the most common emotional and psychological disturbances that we encounter in practice. There is always a disproportion between the fear and the object or situation that triggers the phobia. The person realizes that the fear is illogical and exaggerated but is not able to eliminate it. Persuasion, which is how laymen try to help phobic people, is not effective with phobias. A phobic person knows that the fear is unjustified, sometimes even funny, but that knowledge does not help.

As opposed to classic psychotherapy, which does not have a complete remedy for phobias but tries merely to alleviate them and teach the Client to adapt, PEAT quickly and

efficiently removes a great percentage of phobias (DP4 is especially efficient here). As I mentioned previously, the explanation for such efficiency lies in having access to and knowledge about the energetic structure of disturbances. Each disturbance consists of four elements (psychic image, emotion, body sensation and thought, and their combinations). We affect the energetic base of the phobia by confronting the four elements; that is, their energetic charge. When we remove the charge the phobia disappears very quickly, in 10 to 20 minutes or even faster – much as a nightmare dissipates when a dreamer awakens.

It is a well-established fact that such results are attained with PEAT. Many Processors I have trained have had numerous cases of phobia healings that seem miraculous to people who witnessed them.

I usually remove a phobia in one short session lasting 10 to 20 minutes, seldom longer. As I have mentioned, I most often apply Deep PEAT's fourth level, **DP4**, although the Basic or Deep PEAT process may be used as well. First I explain to the Client the basics of PEAT and demonstrate the existence of the energetic field and how its strength depends upon spiritual and emotional contents. Then I explain the mechanism of the DP4 process and the four elements that constitute every disturbance, including her phobia. I do that to eliminate the Client's possible reluctance, for to many, this process seems very strange and unconvincing. The next step is to show her the first point around both eyes, which will be used to do the process. It is interesting how a few simple demonstrations of gaining and losing strength by manipulation of the energetic field through the muscle test convince the Client more quickly than lengthy explanations.

This entire introduction to processing takes less than twenty minutes. Then I begin the DP4 process. The phobia begins to fade in just a few minutes, if the Client does the process properly. This, in the first place, means that she must feel the phobia as intensely as possible and not resist it.

When there is emptiness where the phobia used to be, we must ask the Client if she feels that the phobia could return in the future. This is necessary because to phobic people it often seems that their phobias have vanished, but like a Jack-in-the-Box they pop up again after a couple of days. The Client almost always answers that the phobia cannot return. If the Client feels, even to a very small degree, that the phobia will return, we eliminate this possibility in 2 to 3 minutes with a new process. That is how we put the future under control.

If there is some **opposition**, it is necessary to process it, too. Finally, we do the **forgiveness** (if necessary – see later) and filling the Client with light.

If another person participates in the phobia, that is, if the phobia involves a relationship problem, Circular Processing must be done – processing from the point of view of that other person. For this, the Client needs to identify with the other person and do the process from their point of view.

The second session is the controlling one, because in most cases, the phobia disappears entirely in the first session.

Work with phobias is rewarding, because healing often happens very quickly. It seems miraculous, because the paralyzing fear, which stubbornly persisted in the face of other methods of psychotherapy, disappears in a short time.

DEPRESSION

Depression is a serious mental disorder. I will immediately give you some general advice: do not work with persons who suffer from serious depression. These are people who have a medical history of the disease, who were treated for it or are still taking antidepressants. All people are sometimes mildly depressed, just as they are sometimes happy and joyful, because we live in a bipolar universe, in which we alternately experience opposite states. This is how it normally is in life. However, people treated for depression, who take medication and visit therapists are not appropriate Clients for PEAT processors, as they may require institutionalization and long-term supervision, not just several successful sessions.

Here is where the true danger lies: in cases of serious depression there is a very real possibility of the Client committing suicide, which is a very grievous situation both for the Client's family and the Processor. I will mention here two cases with which I am well acquainted.

On the third day of one of my seminars for PEAT Processors in the U.S., a Participant approached me and asked to speak with me. He told me he feared tremendously for his daughter's life, that he was afraid she might kill herself. Suicide was not uncommon in his family: his father and uncle had committed suicide several years ago, his brother, six months ago. His daughter was a brilliant university student, but she had become severely depressed two years earlier. She would never leave home, was constantly medicated and in a very bad state. I advised him to do a Circular process (see the chapter on Holistic Processing) as soon as possible, by identifying with his daughter. In this process depressed people realize how much pain they would cause their parents and close relatives if they committed suicide. They usually do not think about this, as they are mostly focused on finding ways to alleviate their own suffering, and they do suffer deeply. Naturally, in the Circular process one influences the patient indirectly.

Two or three weeks later, the Participant called me, barely able to speak from excitement. I was on a U.S. tour then and was giving workshops in different cities every weekend. The man told me that he had had two sessions with his daughter. *"Zivorad, this method is a gift from God! I saw a smile on my child's face for the first time in two years."* I knew that this was the most dangerous time for a patient suffering from serious depression, which she was. I carefully tried to draw his attention to the potential danger. But he would not listen. He was thrilled with his newly-gained knowledge and had already begun to train others, which is the job of a Trainer, not of someone who has taken only a Processors' training course.

A week later, while I was leading a seminar in Hawaii, I got the sad news: the man's daughter had committed suicide. You should know that the most dangerous time for patients suffering from serious depression is when their condition first improves. While they are depressed, they do not have the strength to exert themselves, not even to commit suicide. But they continuously think about it, because it seems to them the only solution to their problems. When they feel better, as the girl did after the two sessions with her father, they get new energy and can hurt themselves. In his exalted state of mind, her father had not paid enough attention to this, but had gone with his wife to a meeting with a group of people with whom he practiced PEAT, leaving the daughter at home, alone. Unfortunately, she used this opportunity to kill herself.

The following case was related to me by a psychiatrist friend. A young man was treated for depression in a formal institution for two years. The therapy consisted of medica-

tion and psychotherapy. After two years, his therapist concluded that he was cured, which seemed obvious from the young man's behavior. He decided to leave his parents' house and rent an apartment with his long-time girlfriend. His parents threw him a party, to which his close relatives and friends came. While they were celebrating the occasion, he went into the cellar of the house and hanged himself.

I must therefore repeat the advice I gave at the beginning of this chapter: Until you gain extensive experience, avoid working with persons suffering from depression, especially those who have been treated for it.

Of all my Spiritual Technology methods, Inner Magic of Words is the most efficient for work with mild forms of depression. I have had extraordinary success with it in only one session. I described the method in detail in my book ***The Return to Oneness***, so I will not repeat it here.

However, even when you use this method, I recommend you do the following. Ask the Client for a written statement that she **will not harm herself** during the period of a month and a half after you processed her last. She should sign this statement. Also, if she works with you because her parents, spouse, siblings, etc. suggested it, ask those persons for written statements. They should state that they agreed to the therapy and will take responsibility for it. In this way you will be protected, and the Client will more completely understand her responsibility.

There is of course a pleasant side to this kind of processing. On my first Inner Magic of Words seminar I had about 50 Participants. After demonstrating the method with two persons with ordinary psychological problems, I asked if someone else wanted to be my subject for demonstration. A twenty-year-old girl, who had been brought to the seminar by her aunt, volunteered. I asked which problem she wanted to solve, and her answer made me think twice. She said that she had been depressed for two years, that she was on medication and that her family treated her like a mental patient. I thought that she required more work and the caution measures I have already described. In the Inner Magic Method you start with 4 to 5 sentences that describe how the Client experiences her problem **at that moment**. The number of sentences is then reduced to three, then two, then one, and it ends with one word. During the process, the Client needs to report the four elements appearing in her mind and body. When we reached the two-sentences step, she suddenly burst out laughing and said: *"Depression? I was never depressed. I used that condition to manipulate my family!"* This whole process did not last more than 12 to 15 minutes.

On another Inner Magic of Words seminar a Participant approached me. He was a psychologist with a private practice. He asked me to work with him individually, as some of the other Participants were his Clients and he was reluctant to work in front of them. At the beginning of the session, he told me that he used psychotherapy in his practice, but his patients did not know that he himself suffered from depression and was taking antidepressants.

We did just one session that lasted less than 20 minutes. He said: *"My depression is gone!"* After two months, I got an email from him with these words: *"Your method is truly amazing. Dust is falling on my medications and the depression seems like a distant, faded dream."* Two years later I wanted to check whether there were any changes, so I wrote him an email. His reply was the same as his first email.

I had several more of such dramatic but pleasant healings. I would like to remind you here of one of the basic postulates of Spiritual technology: **Depression, just like any other state of mind, consists of only 4 elements.** When the Client confronts them, they disappear,

because they become integrated. Only void remains where depression used to be; the void needs to be filled with light.

RELAXATION AND THE NORMALIZATION OF HIGH BLOOD PRESSURE

Blood pressure disturbances represent one of the most frequent illnesses in the contemporary world. There are different causes of this disturbance but the main one is psychological. Modern medicine tries to control this problem with medications. This is justified when the disturbance has physical causes. However, when causes are psychological, there are simpler and more efficient ways to attain balance.

The human organism should regulate its blood pressure automatically. There are two centers whose functions are automatic regulation, similar to that of a water heater thermostat. When the temperature of the water rises to a certain level, the heat is automatically switched off. When the temperature falls to a lower level, the thermostat switches the heat on again. The centers for regulation of blood pressure function in a similar way when the organism is in a normal state. However, stressful situations can disturb the functioning of these centers and put them out of action for short periods. The regulating function is later re-established. But if a human being is exposed to stress over a prolonged period, those centers lose the ability to resume their functions. This leads to blood pressure disturbances, which may be minor or life-threatening. They, in turn, cause other disturbances.

To stabilize blood pressure it is necessary to restore the automatic functioning of these centers. This can be achieved very simply.

Two centers participate in this process: the center for relaxation and the center for direct regulation of blood pressure. We must engage both.

Whenever we find ourselves in a situation which causes tension in us we should concentrate on the center for relaxation and we will become relaxed in a very short time.

The center for relaxation is at the nape of the neck, just under the most prominent part and about one inch inside of the skull, somewhat to the right from the central line of the head. Its size is that of a ping-pong ball. Once you have found its location, it starts to function very beneficially. Directing your thoughts to this center, feeling it and imagining it filled with light, you will very soon feel your body and mind relaxing. Your long-term goal should be to restore its automatic functioning; in the short term, you can activate it as needed.

Find this place and concentrate on it before meditation. Use it for relaxing strained muscles, removing aches, calming your mind and preparing for the normalization of blood pressure.

There is also a **center for immediate regulation of blood pressure**. It should function automatically but it is often overcome and disabled by negative emotions and stress.

This center is located at the back side of the ear lobes, particularly the **left** one. Small veins at that spot represent the visible manifestation of the blood's pressure center. In traditional Chinese medicine, in a crisis, one's blood pressure is temporarily brought to normal by draining some blood from those veins, because people with high blood pressure have congestion in that area. By directing your attention to the places behind the ears you will

attain rapid regulation of your blood pressure. Doing this ten days in a row you can re-establish the automatic function of blood pressure regulation.

For best results however, you should work on both these centers. First, you concentrate for several minutes on the center for relaxation and then for about 10 to 15 minutes on the center for regulation of blood pressure. Again, you should do this once a day for ten days, in some cases longer. After that period, the center for blood pressure regulation will automatically resume its function.

It is interesting that Reiki teachers also believe that the center for blood pressure regulation is located behind the ear lobes.

CHAKRA BREATHING

There are many teachings about chakras (energy centers), their location, number, color and functions, so I will not dwell upon those. Chakras have become a popular topic in recent decades, and there are many books about them. In the context of this book it is important that chakra breathing is a simple way to help with many emotional problems; it is especially useful for elimination of fatigue from the body and mind. Some therapists use it to recover from exhausting sessions with Clients. Just like water cleanses and eliminates physical impurities, so this breathing cleanses aura from negative energies that gather in it while working with Clients.

This is how chakra breathing is done. Concentrate on a certain chakra and breathe, imagining your breath passing through it. Start with the highest chakra (at the crown of your head). When you feel an energetic shift, relief or simply after 1or 2 minutes, descend to the next one. After you have passed along all seven chakras, you will feel much better. The process is simple and efficient. If you practice it regularly, you will discover that you need to stay on some chakras longer. The process is especially efficient at the end of a session with a Client or at the end of the day.

In my experience, the process should be as simple as possible. Imagine all chakras in the shape of a ping-pong ball; their colors should be light blue, green or white. Start with the highest chakra, a bit above the crown. Then proceed to the lower chakras in the following order: the one between the eyes (the third eye), in the throat, in the heart area, the solar plexus, behind and just below the navel, and at the base of the spine.

Visualize breathing through the first chakra, as if there were a sea of light or color all around you. While you inhale and exhale imagine that colored or white light is entering you through the chakra, filling your body and going out into the space around you. Finish with the lowest chakra – at the base of the spine.

BASIC FORMULA FOR LIFE FAILURE

People achieve their goals in various ways. However, from early childhood onwards, one acquires, develops and consolidates a standard formula of success – one's **winning strategy**.

Similarly, people suffer failure in different ways, but each person develops one main way by which to avoid achieving goals or to retreat from difficulties. This is one's **basic**

formula for life failure. In my book ***Excalibur-2*** (not yet translated into English) I wrote about it in detail, but the same knowledge could easily be used in PEAT.

By eliminating that basic formula for life failure, many things will then change for the better for the individual. That is the reason we should apply Deep PEAT processing to it. The formula of life failure is buried deeply in the unconscious and a person is largely unaware of it. Human beings feel threatened when their basic instincts are endangered. Among them the strongest is the desire to live, which manifests as the most basic desire for air, in other words, to breathe. We use this desire to reveal one's basic formula for life failure. To discover your own formula (or someone else's), use the following technique.

TECHNIQUE TO UNCOVER BASIC FORMULA FOR LIFE FAILURE

Set a goal for yourself to not breathe for as long as you can. Specify this goal clearly. Then exhale all air from your lungs and do not breathe for as long as you can endure.

At the same time, direct your attention to the thoughts, feelings and body sensations that appear during this air deprivation. Most important is to observe yourself intently at the moment when you are not able to continue without breathing any longer. That is the moment **just before you give up**.

At that moment direct all your attention to the contents of your mind and body. You will have an extremely unpleasant feeling, because inside you a feeling similar to panic will arise, and in some parts of your body aches and similar unpleasant sensations will appear.

The reason (or the cause) why you stopped enduring breath deprivation and started to breathe is your basic formula for life failure.

It could be a thought followed by feelings, for example *"I am dying," "I can't endure any more; something terrible is going to happen," "It's been enough, there's no need to do it anymore," "I give up"* and other similar thoughts. You could have body sensations like feeling very hot, feeling compressed in a small space, feeling like you will suffocate, etc. These contents are often parts of your birth trauma in this or other lifetimes, the restimulation of choking, suffocating, violent death and the like.

If it is not quite clear what element was decisive for you to resume breathing; that is, what your basic formula for life failure is, repeat the process. When it appears that you have identified the cause of why you stopped restraining yourself from breathing, immediately do the Deep PEAT process on it. When you dig out and bring to light your basic formula for life failure, the positive effects of this process in everyday life will be obvious. You will unburden yourself from many elements that previously prevented you from attaining your goals.

THE CORRECTION OF THE NATAL CHART (HOROSCOPE)

Over the past decades astrology has become very popular. While 60 years ago only about 15% of the American population knew under which sign they were born, today people that

do not know their astrological sign are rare exceptions. Opinions differ when it comes to the value of astrology. Some astrologers claim that astrology is a science, but there are people who deny it any real value. It seems that the truth lies somewhere in between.

My experience is that the exactness of astrological predictions does not depend on astrology as a forecasting discipline, but rather on the intuition of the astrologer. From a natal chart a good astrologer is able to reveal the basic characteristics of someone's personality and its current tendencies. C.G. Jung studied the natal charts of his clients and claimed that such study helped him considerably during analytical therapy. On the other hand, astrologers mainly interpret significant social events after they happen and are unable to predict them with significant exactitude. In his biography, Alan Watts states that not a single one of 50,000 American professional astrologers predicted the outbreak of the Second World War. Furthermore, none of the famous astrologers predicted 9/11. It therefore seems reasonable to regard the natal chart made by a good astrologer with the same credibility as the personality test administered and studied by a good psychologist, and disregard predictions of world events.

Concerning astrology, where do we apply PEAT? I suggest the following application. If you can obtain your natal chart from a reliable astrologer, direct your attention to your inborn negative tendencies, for example, an inclination toward conflict, aggression or excessive indulgence toward others, a tendency to criticize authority even when it can harm you, being accident prone, etc. Then do the Deep PEAT processing on these negative tendencies and the unpleasant aspects of your natal chart will stop influencing your life.

You should pay attention to one more thing that astrologers have not yet taken into account, because they do not have the necessary knowledge. Some people are not "born" when their physical body is born. They are "walk-ins"; that is, they are Spiritual Beings who entered the physical bodies they are now using after those physical bodies were born. In order for their horoscopes to have some value the astrologer should know not the moment when their physical body was born, but the moment when they entered those bodies. The continual increase in knowledge about walk-ins will probably cause fundamental changes in astrology. For more information about walk-ins, see a later chapter.

PEAT AND PHYSICAL PROBLEMS

I POINTED OUT THE use of PEAT for processing physical pain, which is most definitely a physical problem, but there are many other body problems and diseases besides pain.

Even though PEAT can be used for eliminating physical problems and alleviating or curing diseases, it is primarily directed at emotional, psychological and Spiritual problems. The body is a biological machine that functions based on burning carbohydrates and fats. It has its life span, which can be prolonged by an adequate life-style. However, in New Age milieu, wonderous methods that can cure almost all diseases are broadly advertised. These ideas are often a reflection of the creators' delusions, but sometimes they are meant to deceive the sick.

Some thirty years ago, I was connected to the people who practiced Rebirthing in the West. They made unjustified, exaggerated and irresponsible promises regarding this method. The basis of Rebirthing is a special way of breathing which its proponents claim gives eternal life to the physical body. Not one or several hundred additional years, but eternal life of the physical body. People with knowledge of breathing exercises in Yoga will immediately see that the method of breathing in Rebirthing is basically identical to royal pranayama.

It was impossible to convince the Rebirthers that they were wrong, because they regarded every well-intentioned criticism of their convictions as proof that the person criticizing had a deeply rooted unconscious belief that he must die sometime. If these beliefs were outrooted, they claimed, the person would be able to live in a body that lasts forever.

But over the past thirty years, it became obvious that the Rebirthers were living in delusion. Some of them have died, others have fallen sick several times, and many have abandoned Rebirthing because they found another wondrous method. The same goes for other methods that make great promises, but cannot keep them.

Focusing on the emotional, psychological and Spiritual components of an ailment in PEAT does not mean that physical problems are neglected, because as studies of psychosomatic medicine show, physical ailments are not only physical, but are also to a great extent emotional and psychological.

I previously mentioned the case of my sister, who could not see clearly, a common problem in old age. Her problem vanished after just two short PEAT sessions. I mentioned this at a seminar and the seminar's organizer told me she had the same problem and wanted to eliminate it. I did a Basic process with her and at the end, asked her what had happened to the problem. She told me, quite unconvincingly, that it seemed there was a small improvement. I had the impression that she felt uncomfortable telling me that there had been no change. However, that evening she called me on the phone and apologized. She said that she had not seen any change at the end of the process, but when she turned on the TV to watch the news she was surprised because she could see clearly.

You apply PEAT to physical ailments by uncovering their emotional and psychological components. You should talk to the Client about the illness for a while and the psychological and emotional components will manifest spontaneously. Write them down. Then do a

Basic or Deep PEAT process on every one of them. How this is done will become clear in the next example. A Client suffering from arthritis can feel:

Resistance to the pain and to accepting it.
Sorrow because her body is growing old.
Anger because her body is betraying her too early.
Protest because her body does not serve her as she expects.
Criticism toward her parents for giving her such a body.
Criticism toward doctors who have not succeeded in healing her.
Fear that she will never get better.
Fear of growing old.
Fear of death… and similar feelings.

A process should be done for each of these feelings or attitudes. During the processes new ones may come up. If they do, add them to the list and then process them. However, the opposite may also happen: when you clear 5 or 6 feelings, the rest may become empty of charge.

Sometimes one is unable to reveal the feelings that are at the base of an ailment because one is so accustomed to them that one cannot spot them; pain and its emotional causes are not connected in one's mind. In such cases the following approach to the Client is applied: ***"Tell me, what feelings would someone who suffers from that disease have?"***

Sometimes changes happen "in passing": even though we were not directly aiming for the elimination of a disease, it somehow happens. These improvements are sometimes spectacular. I recently gave a PEAT seminar in Moscow (2010) and a few days after the seminar a young female Participant sent me this email:

"Dear Zivorad,

I am Irina, the girl that constantly cried during your seminar in Moscow. I want to thank you and Alda (Alda is the name by which my wife Jadranka is known in Europe and the U.S.A.)*. Unfortunately, I didn't do that at the end of the seminar. It was a turning point for me. Now I truly realize that I can change myself, improve my life and the lives of my relatives at any moment. Thank you for this amazing technique, for your patience and kindness and for making these possibilities available to everyone.*

I would like to share my experience with others. It happened two days after the seminar. While I was at home, I suddenly felt my body splitting in two equal parts – the left one was very heavy, the right one light. I remember having the same feeling during the integration of Personal Codes, but I didn't pay much attention to it then. I applied Deep PEAT to these polarities (weight and lightness) and in about one minute they integrated and created a central core parallel to my spine. I felt that something changed in my body, so I approached the mirror. I couldn't believe my eyes. The malformation of my spine I have tried to correct with physical exercises for so many years was completely gone! I realized that the heavier part of my body was bending my spine and now I have managed to create a balance between them. This impressed me very much and for the next few days I was constantly looking in the mirror to check whether my spine was still straight.

Being able to make such a great change in a few minutes is a wonderful feeling. Thank you for giving me the opportunity to have this experience.

Grateful Irina"

The next letter was written to me by a female Participant from one of my most recent seminars. It points out the different possibilities of applying PEAT. This Participant manages a special school and cooperates closely with a famous physician named Sergei. Most importantly, the two of them started applying what they had learned immediately after the seminar. Here is her slightly abbreviated letter.

"Thank you for your email. I apologize for replying late. Sergei and I actively process Clients with amazing results. Since Sergei is a physician, he applies PEAT and DP4 on a daily basis. He sees Clients through a kinesiologist's eyes. When he notices a psycho-emotional disorder, he always applies your method. A patient came to see him who had a stiff shoulder followed by great pain and total immobility. Sergei applied DP4 to polarities fear and happiness and after half an hour, the patient retrieved50% of his arm mobility.

I use DP4 and have an excellent success rate with children (I have my own special school). I also applied the method for eliminating traumas as described in your book and the results are astonishing.

It is now clear that your seminar was an expereince that changed our lives... thank you so much for doing what you do.

D. R. "

Some results are not as spectacular as these, but are obvious. Several people who were near- or far-sighted for years had not done any special processes for their eyesight problems, but they disappeared gradually anyway. These people just stopped wearing glasses at some point. There were also persons who cured arthritis in one session and many other similar cases. This is how I explain these changes: The basis of disorders is negative charge. Through any PEAT process, we eliminate charge both directly and indirectly, so that improvements may occur in many areas which we were not immediately targeting. However, we must be careful with drawing conclusions about the therapeutic effects of PEAT, because there are no serious studies of how permanent the achieved results are.

INSTALLATION OF A POSITIVE CHARACTERISTIC OR STATE

IN MY FIRST BOOK about PEAT I described two ways of creating and installing positive states. They are as follows:

METHOD ONE

We feel the state we want to create in ourselves and move our fingers over the points in the opposite direction – from the 13th point to the one beneath the eyebrow (I used to do PEAT with 13 points; later I switched to only 3 points). Placing our fingers on the points in the opposite order, on each point we state the affirmation about the opposite, positive state while experiencing that state.

METHOD TWO

This method consists of circular tapping around the ears. The line along which you tap and the tapping speed are important. You start with the point in front of the middle of the ear. Proceed along the edge of the ear (about ½" from the edge of the ear) until you reach the back of the ear, approximately where the neck connects with the skull. You tap with your finger pads (the thumb is not used), with a rhythm of about two beats a second.

As you tap around the **right ear**, state 3 times consecutively the negatively formulated affirmation. For instance, *"There is no reason to be afraid of enclosed spaces"* or *"I am not afraid of enclosed spaces," "I don't feel tense in the company of unknown people,"* etc.

Then state the positively verbalized affirmation 3 times consecutively, while you tap around your **left ear**: *"I feel good in all spaces," "I am relaxed and happy while riding in an elevator," "I feel good in the company of unknown people,"* etc.

I adopted these procedures from Meridian therapies and practiced them with a group of associates during an earlier period.

However, the procedures did not prove to be efficient, so I stopped using them in PEAT a long time ago.

With persons practicing Meridian therapies, another procedure is also popular – mildly pressing the tip of the tongue to the hard palate, just behind the front teeth. It was introduced into Meridian therapies from Taoism and Yoga. In Yoga it is called "bagha"; it is supposed to have many beneficial properties. It functions based on connecting two main meridians into an energetic circuit inside the body. They both start at the perineum (the area between the genitals and the anus). One of them goes up the back to the crown of the

head, from which it descends to the hard palate; the other goes along the front side of the body, connecting the perineum with the tip of the tongue.

These two energetic channels are connected by gently touching the tip of the tongue to the hard palate. This action is called "closing the door" and is advised in Tai Chi, Qi Gong and many forms of Yoga meditation, because the two channels rule and regulate the activities of the 12 main meridians and the organs connected with them. When they become connected by this simple procedure, they close the "microcosmic orbit" or the energetic circuit in the body and balance the yang and yin energies. In this way, the psychic energy (chi, ki, prana) circulates freely and safely through the energetic circuit.

Some ascribe wonderous properties to this simple technique – from removal of fear to getting rid of harmful habits such as smoking. You are free to experiment and judge its value for yourself.

In the past few years, within Spiritual technology, I developed special procedures that simultaneously prevent the recurrence of the previously eliminated problems and install the desired traits.

When a problem is eliminated, there often remains a vacuum in one's energetic field. The vacuum has the undesirable tendency to suck in new contents, which may be negative. This happens with Basic PEAT. To prevent this, visualize filling yourself with light. In this way the vacuum is filled.

In Deep PEAT and other new methods I developed recently, processes end in Pleroma or the integration of two polarities, so there is no vacuum.

As already mentioned, several years ago I created a much more efficient procedure, DP4, which practitioners rightly call Spiritual engineering. It is described in detail in two of my previous books, so I will not expound on it here. In short, the method's essence is that the practitioner should find a "model," someone who has the desired quality, and then apply the Alternative technique to it. The other polarity will be the practitioner himself. By confronting the 4 elements that arise in him when he feels the model, he integrates those elements into himself. At the end of the process, which lasts no longer than 15 minutes, the quality becomes part of his personality, so he has the freedom to choose if he will manifest it or not.

REMOVING ALLERGIES

THE TEXT OF THIS chapter is almost identical to the text of the first PEAT book, except for one important difference. The Tapas Acupressure Technique (TAT) method for removal of allergies is improved, so it yields even better results than before. But we must not forget that the first version was also efficient.

Allergies are disturbances of the immune system that manifest as excessive sensitivity. Allergens are usually harmless substances from one's environment or ones which are brought into the body as food, because they trigger very quick allergic reactions in some people. These reactions would be normal if not for their extreme intensity. Allergens can be foods, dust, feathers, medicines, insects' poison, etc. Allergic reactions range from skin irritations and aggravated breathing to anaphylactic shock, which can be life-threatening.

Though modern medicine has intensively studied allergies for decades, knowledge about their nature and why they are widespread remains at the early stages, and little practical knowledge exists on how to eliminate them. Physicians usually prescribe broadly advertised medicines that usually do not help. Some of them have been prohibited after being used for a long time, because they were toxic.

The expanded TAT method cures allergies by eliminating the body's excessive response to allergens. When the reactions become proportionate to the stimulants, one stops being allergic. The TAT method is non-invasive, completely natural and has no side effects.

Tapas Fleming, the person whose method for removal of allergies I adopted with slight changes, discovered her TAT method intuitively. She writes:

"Tapas Acupressure Technique (TAT) came to me after taking a nap in my office one day. I woke up with the thought of a particular acupuncture point and how it could be used for healing a person's whole system…"

"After another few months, I was contemplating the fact that the occipital area of the brain is the vision center and that the points I was using for treatment were related to vision. I thought that perhaps if I included the brain's vision center in the treatments I was doing, it would enhance the treatments. It did. An entire layer of complication in my allergy treatments (combining an allergen with other substances in order to achieve a complete clearing) was no longer necessary with the addition of placing the palm of the hand on the occipital area of the head. The healing was more complete with fewer steps."

Tapas Fleming based her theory about the appearances of allergies on cellular memory. It is not difficult to broaden our understanding of "normal" memory, what we can call physical, to include heart memory (see chapter about forgiveness), and also body memory in the broadest sense, based on the body cells' memory. The cells memorize not only our own, but also our ancestors' experiences, because our bodies are the products of our predecessors' bodies. We look like our ancestors and often have similar health issues.

About this Fleming writes:

"...I did not arrive at this conclusion through study and thought, but through my clinical experience. For example, as I was working on a patient who was allergic to dust I

'saw' through subtle vision, a farmer pushing a plow and breathing copious amounts of dirt. Clouds of dust were all around him as he followed his plow. Without mentioning the complete image I was seeing, I just talked to the patient about dust on the land where she was living, and in her conversation with me she revealed that she came from a long line of German farmers. What was coming to me from her body was what I would call the living history of her body. This living history could also be called cellular memory."

"I began to realize that I had been given the gift of seeing the history of the cells of a human body and a way to heal the traumas that had been passed down from generation to generation: TAT. "

Working with many friends and Clients in recent years, Fleming learned that when "the stories" of these cells are heard, they let go of the captive traumas that exist inside them, helping one reclaim a normal life. But one does not have to have visions like Fleming in order to apply her TAT method. Assuming the TAT pose while focusing attention on a trauma allows a connection between cellular memory and our sight. Then one can subconsciously perceive the trauma, which becomes integrated in several minutes physically, mentally and emotionally.

Practically anyone can apply the TAT method successfully, because it is exceptionally simple and fast. During years of use I improved it, so it is now even more efficient. I have used it successfully in many cases and therefore I recommend it heartily. Below are the descriptions of the TAT pose and the extended TAT procedure.

HOW TO ADOPT THE TAT POSE

1. Gently put the thumb and the ring finger of one hand on the inner corners of both eyes, in the area where tears come out.
2. At the same time, place the tip of the middle finger of the same hand on "the third eye" point, about ½ inch above eyebrow level.
3. Place your other hand on the back of your head, so that your thumb is resting at the base of the skull just above the hairline.

   Both hands gently touch the spots described. There is no need for any pressure or rubbing.

ABOUT THE EXTENDED TAT PROCEDURE FOR REMOVING ALLERGIES

In the course of the past 10 years, I have used TAT for removing allergies. It served me well. Using it, I was successful in 85-90% of the cases. Truth be told, it does not give permanent results in all cases, so that an allergy can reappear after a while, but it is considerably less intense. If that happens, you need to repeat the TAT procedure on the same allergen.

As famous thinkers point out, any method can be improved. This also applies to methods which seem superior at some point in time. Since I discovered the simple truth that all experiences that constitute our subjective universe consist of only 4 elements (psychic

image, emotion, body sensation and thought), I began experimenting with the TAT method. The result is **the Extended TAT method.** Here it is.

In the original TAT method, the Client is asked to report every thought, emotion, body sensation or mental image appearing in the mind or body at each of the 9 stages of the procedure. But this means that only one of the four elements is accepted: an image or an emotion, or a body sensation, or a thought. This is obviously an incomplete content, that is, an incomplete experience. After many experiments, I introduced this important change:

Whenever an element appears, I ask the Client to report the other three that follow, the ones the Client has not observed yet. For instance, if the Client reports an image, I ask her to tell me which emotion, thought and body sensation follow that image. Naturally, some of the three elements may not follow the first one. If the Client reports a body sensation, I ask her to tell me which image, emotion and thought follow that sensation. This procedure is the same for all four elements. In this way a whole experience is obtained. That makes the TAT method holistic. I stress the fact that this method is more successful in removing allergies than the original method of Tapas Fleming.

There are four levels of efficiency in processing allergies.

The most efficient procedure is the one where you have in front of you (or in front of a Client, if you are working with one) a sample of the substance to which you are allergic.

If you do not have the allergen, place its picture in front of you.

If you do not have even that, write the name of the allergen on a piece of paper and place it in front of you (or the Client).

Sometimes your situation is complicated, because you do not know which allergen caused the allergic reaction. For instance, you ate food made of various ingredients in a restaurant and then had an allergic reaction. If this is the case, simply concentrate on the thought "that to which I am allergic".

EXTENDED TAT PROCEDURE FOR REMOVING ALLERGIES

1. Place your (or the Client's) hands in the TAT pose.
2. Ask the Client, if you are working with one: Do you believe in past lives? (If you are doing this on yourself, just follow the instructions.) If so, have the Client direct attention to the first allergic reaction that she ever experienced since first coming into her physical body. If not, have the Client pay attention to the first allergic reaction in this life, from her conception in her mother's womb until today.

   Then say:

   "A first allergic reaction did happen. You don't have to know what this reaction was, or when it happened. That is not important. But we know that it happened once. Keep your attention on this first allergic reaction."

   Let the Client focus on the first allergic reaction for four minutes. Ask her to report to you any physical or emotional reaction, or any persistent vision. Write down all that she reports. If an image appears, ask her to tell you which other three elements follow the image. If it's an emotion, ask which of the remaining three elements follow that emotion (the same applies to all four elements). Naturally, new elements continuously

flow into our minds. The Client should not pay attention to each one of them, but only to the ones that stay in her mind for a while, or reappear.

3. If necessary, allow the Client to put down both hands for a short time to rest. Then have her assume the TAT pose again and direct attention for one minute to each of the contents you have noted and to the remaining three elements. She should simply assume the TAT pose and concentrate on all of the contents, one after another. If some of the three elements have not appeared, she can skip it. For instance, she may not experience any image or body sensation.
4. Let the Client assume the TAT pose again and have her direct her attention to the allergen (its picture or name written on paper) and concentrate on the following thought:

   "This food is bad for me", or *"This thing is dangerous for me"*, or *"This will cause an allergic reaction in me"* and the like.

   The Client should be open to all changes that appear (physical sensations, feelings and persistent thoughts and visions). Write them down if there are any, and let the Client use the TAT pose while concentrating on each of these, for one minute.
5. Now the Client should (again in the TAT pose) direct attention to the allergen with contrary thoughts:

   "This food is good for me", or *"This is good for me"*, or *"My body reacts well to this stuff"*, or *"This is all right for me"* or a similar thought.
6. **Healing the cause of the problem**

   The cause or origin of an allergy could be anything that happened in the past at any time to you or some of your ancestors. It is important that the Client understand that it is not necessary to be aware of the origins, roots or causes of the allergy. She should simply have an intention to heal them, whatever they are. So have the Client assume the TAT pose and concentrate on this thought:

   "All roots, all origins and all causes of this allergy are being cleansed and healed now!"

   If a content appears, have the Client concentrate on it and on the remaining three elements for one minute each.
7. **Healing the storage space**

   Traumas and other causes of allergies can be stored in different parts of the body. That space plays the role of storage space. Storage spaces are different for each person. Your Client does not need to be aware of the exact place from which the allergy affects her. She should just concentrate on the thought that that place is being healed with this process:

   "Wherever in my body, or other space, this allergy is stored, that storage is now being cleansed and healed and with it my whole body, my personality and all my life are healing!"
8. **Removing the secondary gain**

   It is well known that many people, often unconsciously, have some gain on account of their disorder. For instance, they receive more attention from their family or environment. In psychology this is called **secondary gain**. To eliminate the potential secondary gain, the Client should concentrate on the following thought while assuming the TAT pose:

"All the parts of me, either conscious or unconscious, that got something out of having this allergy, are healing now."

Repeat the process with the four elements, if they appear at this stage of the process.

9. **Forgiveness**

   Let the Client assume the TAT pose and concentrate for one minute on this thought:

   "I forgive everyone I blamed for this allergy."

   Repeat the process with the four elements, if they appear at this stage of the process.

10. **Asking for Forgiveness**

    "I ask forgiveness of everyone I hurt with my actions, words and in my thoughts because of this allergy."

    If any element appears, repeat the procedure described.

11. After you have completed all these steps, focus again on the allergen and determine if anything about it still bothers you. If something does, it is obviously some kind of **opposition**. Focus your attention on this opposition and use the TAT pose for one more minute, until there is nothing that troubles you.

12. Put the **future** under control. While assuming the TAT pose, the Client should ask herself: Do I feel that the same allergic reaction can return in the future against my will? If she feels it is possible, she should assume the TAT pose and concentrate on that feeling for one minute.

    This is the whole procedure. As you can see, it is exceptionally simple, fast and efficient. After it is finished, the person should drink a glass of water and during that day up to two litres. This will help to eliminate energy toxins from the body.

    When one has many allergies, one should work with one allergy per session. As the process is extremely fast, there will be a tendency to attempt to eliminate more than one allergy in one session, which could cause the allergy to reappear, though in a milder form. In the beginning I used to treat 3 to 4 allergies in a session, but this approach did not yield good results. The correct approach is to process one allergy per day.

    If the process is done properly, (and if you treat only one allergy per session), success will be attained in about 90% of cases.

FIELDS OF APPLICATION OF TAT TREATMENT

Apply preventively the Extended TAT Method on the main allergens: vitamins C, A, B-complex, calcium, eggs, sugar, salt, cereals, iron, milk, dairy products and minerals.

On how many substances can you use TAT in a day? Limit use to one substance a day.

Keep in mind that there are many kinds of seemingly identical foods. Some kinds are beneficial, others can be unhealthy. You may be allergic to a certain food during a period in your life and later not have an allergic reaction and vice versa.

Also, check your tap water and various kinds of "natural" water sold in bottles.

If you do not know what is making you ill and suspect an allergic reaction, direct your attention to *"that which makes me allergic right now"* and use the TAT procedure. I have

done this several times successfully. On a few occasions, I ate restaurant food consisting of many different ingredients. Shortly after the meal, I had an allergic reaction. There was no way to know which ingredient caused it. I applied the Extended TAT method, concentrating on the thought *"that to which I am allergic now"*. After some twenty minutes, the allergy was gone.

Experience shows that it is enough to apply the TAT procedure once for every allergen. Under extreme stress an old allergic reaction could reappear, but in a weaker form. If this happens, repeat the TAT process once more and the allergy will vanish permanently.

TAT works like homeopathy: you expose yourself to a minimal dose of a problematic substance, and at the same time remove the resistance of your organism to it, so that the duality between you and that substance vanishes. You reconcile with it painlessly.

ADDICTIONS

ADDICTIONS TO NARCOTICS, ALCOHOL, nicotine and overeating are well known. Dependencies of our modern age, such as on shopping, computer use and gambling also fall into the category of addictions.

The origins of addictions can be understood using the concept of substitution: people who overcome one addiction with the help of therapy or medicine tend to exchange the original addiction for another. For example, people who stop smoking often overeat; those who give up alcohol begin to smoke almost constantly or drink large quantities of coffee, and so on. This well-established phenomenon is proof that addictions are not overcome at all; one addictive behavior is simply transformed into another.

Until the 1930's persons addicted to drugs such as heroin, cocaine and alcohol were considered morally weak. Society had therefore treated addiction as a moral weakness, not as a health issue, which resulted in treatment which was primarily punitive, not preventive and therapeutic. Because of medical research, today the attitude toward addictions is considerably changed. Now it is commonly accepted that addictions are diseases that affect both the nervous system and behavior.

Addictions are not the basic problem; they are the consequence. The basis of addictive behavior is unrest, anxiety or fear; addictions are dysfunctional attempts to calm down these negative emotional states.

Despite an awareness of the harmful effects of taking drugs, consuming alcohol or smoking, addicts prefer these consequences to suffering from permanent anxiety. Abusing substances provides temporary refuge from the basic problem of unconscious anxiety and tension. So the main reason most addicted people are antagonistically motivated against overcoming their addictions is that their unconscious has not granted them permission to eliminate their problem – without the substance to which they are addicted, they are in a state of unbearable anxiety.

Therefore, directly removing an addiction, which is the usual procedure in most traditional forms of therapy, is rarely successful. Taking hold of the basic problem – unconscious and ever-present anxiety – is essential. We must eliminate the fears, guilt, rage and traumatic memories that have created and continue to maintain this anxiety. PEAT addresses the negative emotional energy and allows anxiety to fade, weakening the need for addictive substances. PEAT processing removes the psychological aspect of addiction. The remaining chemical components of physical addiction should be eliminated by detoxification through ingestion of large quantities of liquids and strong doses of vitamin C and B-complex vitamins throughout the entire period of breaking an addiction. Additional benefit is gained if one has access to a Finnish sauna, as sweating caused by very high temperatures removes toxins efficiently from body cells. PEAT processing and physical detoxification should occur concurrently.

Addicts might also be afraid of unpleasant experiences in the future. For example, a person who became seriously ill or experienced unpleasant effects whenever giving up tobacco could easily develop a strong negative belief that smoking protects from unpleasant

experiences. Such beliefs usually begin when, after every unpleasant experience or illness, such a person lights up a cigarette as a kind of reward for a favorable outcome and by doing so, calms down.

During therapy we must not disregard the feeling of great loss that addicts experience when they stop using their substance. People who quit smoking usually say: *"I feel something missing in my life"* or *"I feel empty"*. Once I was sitting with a good friend of mine in a restaurant, a psychiatrist who had stopped drinking alcohol a year earlier. He had spent many years drinking in that restaurant. The waiter who approached us knew my friend very well. When asked how he was, my friend sadly answered: *"What can I tell you? I don't drink, so you can imagine what kind of life I have."*

Another reason for remaining addicted is the simple truth that people do not like to lose something belonging to them. This is often a factor in resistance to weight loss. Yet another obstacle to removing an addiction is control. By taking drugs and alcohol, addicted people "defy the whole world". This is usually the only area of life in which they are able to say "no".

With overeating there are often negative beliefs that prevent correcting the problem. A characteristic negative belief is *"I will not be safe"*. Many women are afraid that if they lose weight they will become objects of sexual harassment. Another negative belief could be *"If I lose weight, I will lose my identity; I will not be myself any more."*

To neutralize these negative beliefs, the addicted person needs to set a higher goal (in Spiritual technology, this is called the **goal structure**). For example, it is not enough for an alcoholic to simply set a goal to stop drinking, and not enough for a drug addict to resolve to stop taking drugs. The goal must be of greater value in order to transcend the vicious circle of addiction *"I stopped drinking – I'm drinking again"*, *"I stopped taking drugs – I'm taking drugs again"*. The use of higher goals can eliminate this fluctuating structure or "life see-saw", which causes oscillations in the life of an addicted person.

Honest efforts to change behavior without changing the structure an addict lives in (by setting a higher goal) allows limited progress, but over time the previous addictive behavior returns. Again effort is invested and some advances are usually made, but again, the person falls back into previous patterns, etc., etc. It is obvious such a person makes improvements which not permanent. To make permanent changes a higher goal is necessary – one which reaches beyond the fluctuating structure of forward-then-backward. Rather than goals such as "**not drinking"**, "**not smoking"**, "**not taking drugs"**... goals above and beyond the fluctuating structure include:

- Becoming a better spouse
- Becoming a better parent, one that will make my children proud instead of ashamed
- Improving health
- Finishing schooling that was neglected long ago
- Obtaining higher qualifications and greater knowledge
- Achieving a higher level of consciousness
- Growing spiritually

THE BASIC RULES

Always and without exception, insist that the addicted person, not a go-between, get in touch with you. I emphasize this because in the majority of cases the addict's parents, brother, sister, spouse or love partner will contact you, not the person who really needs help. The go-between contacts you because of their problem, the problem that the addict creates for them with his behavior. In these cases, the chance for successful treatment is minimal. The intermediaries usually say that the addict is ashamed, withdrawn, etc. Regardless of what reasons they give you, do not accept their request. Insist on meeting the addict in private, so that you can judge for yourself whether they want to end their addiction.

You must simultaneously treat two kinds of addiction: psychological and physical. I previously mentioned both of them briefly.

You should tell the addict that they will experience crises, and that they should be prepared. If they succumb in a time of crisis and use the substance to which they are addicted, do not criticize them; it will not be helpful.

Teach the addict a simple procedure that helps in times of crisis: pressing hard on two points on the lower part of the forearm with the index finger and thumb for several minutes. The points are on the lower part of the forearm (on the same side as your palm), approximately in the middle. They are about two inches apart. You will find them by pressing hard with the tips of your index finger and the thumb of your other hand. Circle around until you feel an unpleasant body sensation in your arm, something between pain and numbness. Those are the points you need to stimulate.

Two other points which can be used are under the nose. Put your index finger and thumb under your nose, separated exactly as much as the outer limits of your nostrils are separated. Put your fingers at approximately half the distance between your nose and upper lip. In moments of longing for addictive substances, apply quite strong pressure for 2 to 3 minutes, sometimes even longer. In these acupoints numbness is not felt, just unpleasantness and pain.

It is highly improbable, almost impossible, to eliminate an addiction in only one session. With these disorders it is necessary to remove multiple layers, so several sessions must be done in a certain order. When we remove negative emotional charge at each of the following stages, we can be reasonably confident that the Client will be liberated from the addiction.

TREATING ADDICTION TO FOOD: OVEREATING

FIRST STEP

In the beginning, pay close attention to the behavior presented; that is, to the symptoms the Client reports as her problem. I will reiterate that **addictions, and overeating is one of them, are always multilevel**. But you must start somewhere, so start with the symptom given by the Client. As you eliminate an aspect or component of the addiction, a new, deeper level will surface.

If you use the Deep PEAT process, start with the Formula for Elimination of Self-Sabotage (FESS).

It will be different for each aspect the person gives you. For example:

"Even though I often overeat, I accept and love myself..."

"Even though I am often obsessed with thoughts of food, I..."

"Even though I have a strong (irresistible) need to eat sweets..."

"Even though I have an insatiable desire to eat chocolate..." and so on.

With Basic PEAT you may but need not begin with the FESS. Do a **Basic PEAT process** for each of these obvious aspects. Teach this process to the Client and, as homework, have her process the same aspects, doing 2 to 3 sessions a day. Each aspect should be processed one or several times.

Next the person should process situations that act as triggers for the addiction to food. Typical situations include:

"Even though I feel an urge to eat whenever I pass by the refrigerator, I accept and love myself..."

"Even though I wish to eat whenever I smell food..."

"Even though I wish to eat whenever I see food..." or

"Even though I wish to eat whenever I see someone enjoying food..."

Then follow with the **forgiveness** process and **filling of** the Client **with light**.

SECOND STEP

In this phase your aim is to remove the **feelings of tension and anxiety** which are at the base of addiction. Typical phrases you should use are:

"Even though I eat whenever I feel bored, I accept and love myself..."

"Even though I eat whenever I feel lonely..."

"Even though I eat to calm myself when I'm upset..."

"Even though I eat when I'm furious..."

"Even though I eat when I'm in a bad mood..."

"Even though I eat when I worry about something..."

"Even though I eat whenever I fail at something..."

Before you select phrases to work with, read them to your Client one by one and ask for a response. Apply the **Basic** or **Deep PEAT process** to each phrase that produces an impression for the Client.

After the successful processing of several Step Two phrases, the Client's basic anxiety will noticeably subside. If a new aspect appears later, it should also be processed by Deep PEAT.

Then process **opposition**, if there is any, and **put the future under control**, if there is negative charge on it.

Then again use the **forgiveness** and **installation of light** processes.

THIRD STEP

In this phase you process the feeling of guilt, which is common in addicts, inability to accept oneself and self-criticism; these sometimes transform into self-hatred. To remove these three feelings, apply the **Basic** or **Deep PEAT process**:

"Even though I feel guilty because I overeat, I accept and love myself..."

"Even though I feel I don't love myself because of my weakness toward food..."

"Even though I despise myself because of my weak will toward food..."

"Even though I hate myself because I can't control myself with food..."

Process **opposition**, if there is any, and **put the future under control**, if there is any negative charge on it.

Next, do the **forgiveness** and **installation of light** processes.

FOURTH STEP

Here the idea is to turn your Client's attention to past events which are associated with food, relationships in the family connected with food, eating, etc. Such events are often connected with shame, punishment, quarrels about food, being forced to eat, and unpleasant experiences such as vomiting.

You already know how to construct these phrases, so it is not necessary to quote specific examples for processing. Apply the **Basic process** and if events and unpleasant feelings persevere after it, do Deep PEAT.

FIFTH STEP

For processing to be successful it is necessary to anticipate and manage future emotional states and behaviors. This applies to all forms of processing, because one is under the influence of both one's past and one's future. If after processing one says that **at that moment** one cannot feel the problem of overeating, but suspects that the problem could return, it obviously has not been resolved completely. That is the reason we send the Client to the future through a simple process.

Say to the Client:

"Imagine that in the future you will not be able to eat whenever you want...Tell me, how do you feel?"

Or

"Create in your imagination a picture that in the future you are prevented from opening the refrigerator and eating when you wish to...Tell me, how do you feel?"

To any negative feeling that arises, the Basic or Deep PEAT process should be applied.

SIXTH STEP

Now the Client should eliminate any fear of losing her sense of identity if she loses weight, and feelings of being rejected by others and of not deserving to look better. The aspects with which you should work include:

"People like me as I am. If I change, they will not like me."

To this you apply the formula:

"Even though I feel people like me as I am now and will not like me if I change, I accept and love myself..."

"Even though I will not feel secure if I lose weight, I..."

"*Even though people around me will feel less secure if I lose weight..."*

"Even though I don't deserve to have a slim and fit body..."

It is possible to uncover and become aware of negative reactions by imagining oneself as one would like to look. You have to ask your Client what her ideal weight would be. When she answers, ask her to imagine being in the future at exactly that weight. Then ask:

"*Tell me, when you see yourself at your ideal weight, what emotions arise in you?"*

If the Client reports only positive emotions such as satisfaction or pride, add another question:

"Do some negative emotions appear as well?"

The most common negative emotions are doubt that the Client will achieve the ideal weight, the feeling that her image at the ideal weight is unrealistic, and even the urge to laugh at herself. You should process all these negative emotions. Whether the emotions are strong or weak, the Basic PEAT process will be sufficient. Practice shows that it is most efficient in processing this aspect:

"*Even though I will never attain my ideal weight, I accept and love myself..."*

Trained PEAT Processors will easily find aspects of the problem suitable for processing in each phase. The examples given above are intended primarily to serve those who have not yet attended training courses. Aspects of the addiction may differ, so you should adapt the processing to each individual. The majority of people addicted to food, however, will feel **anxiety, guilt, inability to accept and love oneself and lack of self-respect**.

The general principles of PEAT processing must be respected. Additionally, processing must always end with forgiveness and installation of light. If addiction persists despite correctly applied processes, apply Circular Processing – processing from all pertinent points of view. One of the most significant among them is the viewpoint of the body.

SMOKING ADDICTION

It is possible to apply the above procedure for food addiction to all other addictions, with a few extra elements. The Basic PEAT process quickly and for the most part removes the physical dependence on addictive substances, but addiction to tobacco tends to return in moments of inactivity and stress; therefore it is necessary to repeat Basic processing with persistence.

Special actions where some acupoints are used help to eliminate physical dependency on tobacco. But we must keep in mind that removing physical dependency alone does not resolve the problem: psychological dependency, based on a feeling of anxiety, is dominant in this, as in all addictions.

PROCEDURE FOR THE REMOVAL OF PSYCHOLOGICAL DEPENDENCY

The process for removing psychological dependency is most efficiently done in moments of longing for the addictive substance, in this case tobacco. To restimulate a Client on the day when you start processing, ask the person not to smoke and to meet you around noon or in the early afternoon. During this period the Client will become considerably restimulated and will feel a strong desire to smoke. Then proceed the following way:

1. Ask the Client to take a cigarette in her hand as she does when she wants to smoke and make her smell it. Using the scale of subjective estimation let the Client decide the strength of her longing from 0 to 10. Then conduct the Basic PEAT process starting with the FESS:

   "Even though I long to smoke now, I absolutely and completely accept and love myself..."

2. Ask the Client to state her decision loudly and with as much emotion as possible:

   "I decide now to stop smoking forever!"

   Ask the Client to rate the strength of unpleasantness, discomfort and anxiety felt at that moment (on the scale from 0 to 10). Let her do the Basic PEAT process on the unpleasant feeling until it vanishes.

3. Now let the Client describe when cigarettes are most satisfying, or when the strongest desire to light a cigarette is felt. For most people, these times are after meals, when drinking coffee, while relaxing with friends, etc. The Client should visualize pictures representing such situations and do with each of them a Basic process. For example, a Client imagines as intensely as possible having a cigarette with the morning coffee. Start the process with the FESS:

   "Even though I wish to smoke with coffee I..."

Let the Client also use the Basic PEAT process on all other situations which stir the desire to smoke most strongly.

Then the Client should imagine the opposite situation as vividly as possible – drinking her morning coffee or having a meal without smoking a cigarette. Encourage her to enter deeply into this situation and estimate the strength of the unpleasant feeling caused by not being able to smoke **even though she wants to**, on the scale of 0 to 10.

Then ask the Client what she feels in her body when she has the desire to smoke in typical situations where she lights a cigarette. Let her imagine and feel situations when she gets up in the morning, after breakfast, when she drinks coffee or sees friends smoking, etc. Ask her:

"What do you feel in your body, and precisely where, for you to know that you need to light a cigarette?"

If the Client does not understand what you want with this question, make it clearer:

"Enter deeply into your desire to smoke, feel it as intensely as you can, pay attention to your body and tell me, in those moments what do you feel in your body?"

Most Clients will tell you that they feel some kind of tension, pressure or agitation between their throat and solar plexus. **This body sensation is the basis of their desire to smoke!** Then ask the Client to describe to you the characteristics of this sensation: the location

where she feels it most strongly, its shape, size, temperature, age, color, and composition... (see in my book ***Aspectics*** how the characteristics of sensations or emotions are defined).

After the sensation is defined this way, conduct the Deep process on it:

"Even though I feel tension (pressure, agitation...) in my chest, I accept and love myself..."

Complete the Deep PEAT process, check for opposition (if there is any, do the process on it), **put the future under control, do forgiving and the installation of light.**

That would be enough for the day. You should tell your Client that the next three days are a test period. Encourage her to observe and note down what is happening to her during this period, before making a final decision. Some addicts will report a decision to continue smoking; some will not contact you at all. Those who return after three days should be asked what they experienced during that time. Usually they will clearly notice their weaknesses connected with the cessation of smoking.

The Client should report all unpleasant feelings and body sensations which appeared during the abstinence from cigarettes. Usually these include **boredom**, **sorrow, futility of life** (as if life had lost its charm), **the feeling that the only pleasant thing in life is lost**, and often **anxiety about a future without smoking**.

The Deep PEAT process should be conducted for each of these sensations and emotions!

If after 3 days the Client does not have any unpleasant feelings, let her return after another 3 days for processing. Then she will have them for sure.

The Client should be given an instrument which can be helpful in moments of crisis: the Basic PEAT process. There will surely be such moments, so teach her the Basic process, then test her ability to use it well. Advise the Client to do the Basic process with each negative feeling that appears when a crisis comes. Usually just one strong and unpleasant feeling appears.

Start with the appropriate FESS, for example:

"Even though I smoke to pull myself together..." or

"Even though I smoke to calm down the feeling of discontent..." or

"Even though I smoke to stop feeling lonely..." or

"Even though I smoke when my spouse irritates me..." and the like.

After giving instructions about the Basic PEAT process, you must prompt the Client to set new, higher goals for the immediate future: to go for walks, to spend more time in nature, to start jogging each morning, to start exercising, to become more active in social relationships (call and visit friends, restore old connections), etc.

REMINDER: Throughout the entire period of breaking an addiction it is necessary to take in large quantities of vitamin C, vitamins from the B-complex group and lots of plain water. Additional benefit is gained if one goes to a Finnish sauna every 2 to 3 days, as sweating caused by very high temperatures removes toxins efficiently from deep within body tissue.

GAMBLING ADDICTION

Today we know that gambling is also an addiction. There is no physical, but only psychological (emotional) dependency. But it can still be very strong and have very serious consequences for the addict, and particularly for others in his environment. The usual methods of therapy are lengthy and often do not yield permanent results. But there is good news: this dependency is cured very quickly using Spiritual technology – the DP4 method.

I have had several such cases; two sessions were usually enough for gambling to lose all its charm in the eyes of the former addict.

Winning has a huge emotional value for gamblers. When asked how he felt when he had won the most money in his life gambling, a very young addict told me that nothing could compare to it: passionate lovemaking, being deeply in love, or any other experience.

To help people with this addiction you need to remember the simple fact I have mentioned several times in other contexts: the excitement that gambling offers addicts and the irresistible urge to gamble consist, like all other experiences, of only four elements. When they are eliminated, that is, integrated, instead of the irresistible attraction and ultimate excitement of gambling, only an empty and worthless memory remains.

The following example illustrates this well. A twenty-three year old man, who got engaged in serious and dangerous gambling, came to visit me. His gambling partners were real criminals. His father, who was a real estate entrepreneur and had substantial income, paid his debts, but no income is high enough for a gambler. The young man came to see me after losing an enormous sum of money. I conducted one Deep PEAT and one DP4 session with him. After two days, he called me and said that there was no need for him to see me again, because his gambling was a thing of the past.

After a few months, I met him again and he related to me the following story. For a while after my sessions he felt strange – as if something important was missing from his life. Then he found a job and dedicated himself to it. After several months, he passed by a casino with slot machines, which were irresistible for him before the therapy. He entered the casino, put coins into a slot machine and pressed the button. He did not have any reaction to what he was doing; he felt completely empty. *"That was not my game anymore,"* he told me. *"Nothing was left in it, neither tension, nor excitement, nor the exciting uncertainty. I turned around and left."*

In conclusion I would like to remind you that with gambling, as with all other addictions, the deciding factor for success is the addict's desire to quit. If that motivation is not there, all processes will be in vain.

ELIMINATION OF PROBLEMS, USING INTENTION

I HAVE MENTIONED ALREADY that trying to overcome your weaknesses by an effort of will is ineffective, because results are short-term if one is antagonistically motivated; that is, if there is unconscious self-sabotage. However, intention or desire to change is the necessary starting point for removing a disorder. If this intention or desire is lacking at the beginning of therapy, there will be no success. When the one who has the problem does not desire to eliminate it, every attempt to help coming from others is doomed to failure. As the old saying goes, **a wound heals only from within**.

The night I was inspired to create the basic components of PEAT (see Introduction), a thought came to me: one of the most important elements of healing is **intention** (effort of will or volition), through which we eliminate the energetic disturbances that spring from one's limiting beliefs and decisions of defeat made in the distant past, both of which prevent one's Spiritual growth.

At that time I already had the belief that one should try to influence one's energetic field using **pure intention**, through focused will and imagination.

This idea was reinforced when I recalled an interesting experience from 1977, when I was doing a special processing in London. Once I had a strong headache which made me unable to continue the session. In order to help me, my Processor applied the so-called "Touch Assist".

It was a very simple technique. Using his finger he touched parts of my body, beginning with the areas most distant from the source of the pain in my head (toes). Gradually approaching my head, at each point he gave me the command: *"Feel my finger!"* When I answered affirmatively, he would thank me. After 7 or 8 minutes he reached the place in my head where I felt the strongest pain and the moment he touched it, the pain miraculously vanished.

A month later I had a strong headache. It was evening and I was not able to sleep because of the pain. In an inspired moment, I had a fruitful idea about how to help myself. As vividly as I could, I imagined my Processor standing by my bed and applying the Touch Assist. In my imagination I strained to feel the touch of his finger and to hear his words. When he, in my imagination, reached the painful place on my head, suddenly the pain vanished completely. I was fascinated by that experience but did nothing to develop the process further. During the development of PEAT, this memory reinforced my idea of the importance of using intention and imagination in therapy and Spiritual development.

We could define **intention** as a **directed willful effort toward attaining a certain goal**. Practice shows that a therapeutic or Spiritual developmental procedure by itself is not enough to bring about healing or to raise a person's Spiritual level. Technical action has to be directed toward a specific goal or outcome in order to be effective, especially if the Client and Processor are intently focused on the goal of processing.

Later on I came across Professor Tiller's research, which gave scientific confirmation to this idea. In 1972 Tiller pointed out that mental awareness and thought concentration causes significant changes in the electrical characteristics of acupoints and that this awareness, or intention, is measurable. This explains the significant differences in success between processing when the Client is concentrating on her problem and experiencing it and when she is disassociated.

Another aspect of intentional influence worth investigating is the resonance of the Processor's positive psychic energy with the Client and vice versa, while both are focused on the ultimate goal of the process. In great measure it is influenced by the positive emotions of both parties, or at least the Processor's positive emotions toward the Client. Naturally, the strongest positive emotion is love, which miraculously influences healing. A Processor who removes problems using intention should arouse within himself positive emotions, preferably love, for the whole group. He should perceive them as beings that need help, and help is given most easily through love.

Since it took me much time to check out the many ideas I had the night I synthesized the basic principles of PEAT processing, I was able to test the value of pure intention as a therapeutic act only two or three weeks later. The first time I tried it with a member of my Spiritual technology research group. The problem that a particular member had was her sudden aggressiveness. On the scale, she estimated the strength of that feeling as 9.

I felt that her problem would be difficult to eliminate by intention, but I decided to try it anyway. I would have probably been satisfied if, after one round of the Basic process (at that time I worked with 13 points, not with 3, as I do now), her problem's strength was reduced to a level of 6 or 7.

I asked her to be completely open towards me and to accept with trust everything that came from me.

First I imagined her stating the FESS formula for her problem and then I began influencing her with my thoughts. I imagined stretching my arm out towards her to touch all the 13 points, one after another. I imagined the contact of my fingers on her skin while I silently repeated the problem phrase ("aggressive behavior"); at each acupoint I deeply inhaled and exhaled.

When I had finished with the first round of touching acupoints, which took a minute or so, I asked her: *"Before I began this process you told me the strength of your problem was 9; what is happening with the problem now?"*

She looked surprised, as did the group of fifteen people present, when she said: *"There isn't any. It vanished!"*

I was the most surprised of all. Based on everything I knew, I did not expect such a successful result.

Several weeks later I gave my first PEAT workshop. At the end of the day, when Participants were convinced of the efficiency of the method, I repeated the experiment with a volunteer Participant. I was again slightly skeptical and had modest expectations – only that the strength of the problem would decrease at the end of the process. I believed I should not expect more because the volunteer had met me for the first time at that workshop, so I expected him to be less open and trusting of me than the members of my group. Yet again I was surprised – his problem disappeared after just one round of touching acupoints.

From then on, as a component of my PEAT workshops, I have included this method of removing problems without using words and without touching acupoints, just using inten-

tion. Not even once has the strength of the problem not been considerably reduced, and in many Participants, the problem entirely disappeared.

I later began applying this procedure to an entire group. I ask each person to choose a problem, to experience it and estimate its strength on a scale of 0 to 10. They do not inform me which problem they chose or what its strength is. Next I visualize the whole group as one huge being of vague shape, and as taking up most of the space in the room. Then I imagine stretching out my hand and touching the being's acupoints with the intention of removing its collective problem. I go through all the acupoints. At each point, I deeply inhale and exhale. When I complete the process I ask all the members of the group to tell me what happened to their problems. Not even one problem has ever had the same strength as before. They were either much weaker, or disappeared entirely.

On my workshops, I show Participants that they too can achieve the same result. I first describe the method in detail and then let a volunteer try to conduct the process. The result is the same as when I conduct it. To be able to achieve such success with this process is surprising and fascinating.

There are several important elements in this process I would like to point out.

First, I do the process focusing on the three points around the eye. I move from the first to the third point. This is one round. In total, I do three rounds (three times three points).

Second, and most important for Practitioners, is the significance of directing attention and intention to a Client when we do individual PEAT processing, either Basic or Deep. Obviously, it makes a great difference if the Processor places maximum attention on the Client and has the intention of helping rather than if the Processor does it with partial attention or even automatically, without being truly engaged. If the Processor uses his own intention to the greatest possible degree, and the Client has the intention to feel better, success will be incomparably greater than when such a well-intentioned and focused attitude is lacking.

Third, the issue of moral responsibility in such a procedure arises, especially because some practitioners claim to have helped others using intention without their accordance or knowledge. Actually, this is the same problem that arises with Surrogate Processing (see that chapter); that is, processing others through identifying with them.

Fourth, entirely new perspectives and possibilities are opening up for us. If I can attain good results with 20 or 30 people, and if after me a Participant from my Processors' training seminar can do the same, is it possible to attain the same results with a group of 150 people? This process could be developed further because it has a great potential. Perhaps soon we will witness the development of a new kind of therapy – **Intentional therapy**?

QUESTIONS AND ANSWERS

IN THIS CHAPTER I will clarify the most frequent problematic situations important for successful processing in Deep and Basic PEAT.

I reiterate that PEAT is a live system in constant development. In the ten years since I created it I have removed many elements from it that prevented its further development and introduced new elements, which improved it. This made it extremely efficient. While at the beginning three sessions were needed for one to neutralize one's PP, now in most cases this happens in the first session. Sessions used to last one or two hours, sometimes even longer, whereas now a session lasts approximately 15 to 30 minutes. However, more and more frequently people are ending the Deep PEAT process in about 10 minutes.

Below I offer new data which are important for the correct understanding and application of the process, and, most importantly, for its success. Since this information was obtained based on knowledge gathered in the past few years, most of it was not published in the previous version of this book.

A Participant on a PEAT Processors' Training Course asks: *"My Client had two polarities in his mind: Emptiness and joy. At one moment Emptiness vanished and only joy remained. Is that a Pleroma state?"*

Answer: In order for a positive state to be accepted as Pleroma, it needs to persevere on all the three points around the eye. It is not enough that it appears just once.

A Participant on a PEAT Processors' Training Course asks: *"My Client has already had 17 contents, one after another. What should I do?"*

Answer: Continue working. There is not a fixed number of contents where you stop the process. The Deep PEAT process must continue until it ends successfully, which can be achieved in two ways: by reaching the integration of polarities or by reaching a Pleroma state (which seldom happens).

Will better results be achieved if we place the fingers of both hands on two symmetrical points simultaneously?

Answer: NO! I experimented with this and the results were the same.

Is it possible to remember past lives by applying PEAT processing?

Answer: This field of research is still in its early days, but I have had some encouraging results. There is a metaphysical postulate regarding an energetic point through which it is easiest to restimulate memories of past lifetimes. That point is situated at the nape of the neck. Some followers of this teaching believe that this area is a special chakra known only to some people.

If you want to use PEAT for this end, you must be persistent. Your questions should be specific. The most effective way is to do the Basic PEAT process using the FESS: *"Even though I am not able to remember events from my past lifetimes, I love and accept my-*

self..." Then go over the acupoints, from the first to the third, concentrating on your inability to remember your distant past.

There is also a special method I have developed for remembering past lives and integrating these experiences into this life. It is called **Memento**. My late sister Bojana Mihajlovic had applied it. Vladimir Stojakovic offers Memento sessions now, and so does my daughter Ivana, who was the first to undergo Memento in its experimental phase. Although members of my family, with whom I was experimenting, and I did not expect much from that first session, Ivana had a very dramatic and valuable experience. The great value of Memento immediately became obvious: using it you go to the events in past lives that are connected to your problems in this life. So Ivana did not go to any past life, but to the one where there was unresolved charge. As a consequence, owing to that session a problematic relationship she had in this life improved dramatically. Ivana was also, with my sister Bojana, the first to lead Memento sessions. If you want to experience your past lives with Ivana, contact her at: **tomanovicivana@yahoo.com**

You cannot practice this method on your own; you need a trained Processor to lead you. If, however, you do want to work on your own, apply the Basic PEAT process as described above.

How can one discover the emotional factors at the base of a disturbance?

Answer: Very often it is not easy to uncover the emotional factors at the base of some disorder or pain. To elicit them, we ask the following question: *"If there were an important emotional factor in your disturbance (pain), what would it be?"* If the Client replies *"I don't know"*, ask the following question: *"If you did know, what would it be?"*

The answers to these questions often give us a good lead.

Is it possible to combine PEAT with other techniques?

Answer: Certainly! PEAT is an extraordinarily tolerant system and permits many possibilities for combination, **provided that the person experimenting has mastered the PEAT method**. Some Practitioners use different affirmations, or start the process with a differently worded FESS, others combine it with Reiki, and yet others with chakra clearing. These are the necessary conditions for successful combining of PEAT with other techniques: **intention**, **experiencing the problem fully**, and most importantly, **mastering the PEAT technique**.

The problem with this kind of experimentation lies in the fact that the persons who most often do it are the ones who are nowhere near mastering the PEAT technique. They finish a PEAT seminar and immediately begin to combine it with all kinds of methods. I recently had a Participant at a three-day PEAT seminar in Moscow who had previously been processed by one such person in St. Petersburg, Russia. He is practicing a method he named "Turbo suslik", which is meant as a combination of PEAT and Larry Nims' BSFF. At the end of the session, he told her that he had neutralized 24,000 of her polarities in that session. When she expressed doubt, he answered that it had happened on the subconscious level so she did not realize it, but that he knew it was so.

Could PEAT application cause a worsening of one's state?

Answer: NO! This does not happen. The Client could feel exhausted after a long process, but this state lasts only briefly. As soon as the Client rests, she will feel much better. This stands to reason, as negative emotions were eliminated during the process.

Should one focus on solving problems, or neutralizing polarities?

Answer: Both. During the process we ask the Client to "forget" her problem and report to us only the "raw" elements that appear in her mind or body. But our primary goal must be solving the problem, because that is why the Client came to us in the first place. This is why we ask the Client at the end of the process: *"What has happened with the problem? Is it still there or has it disappeared?"*

If the Client answers that the problem still exists, we should not be satisfied.

On the other hand, the best way to reach the solution to a problem is to instruct the Client not to think about it, but to "dive into" the process. A Trainer who posted the following on our discussion list was correct: *"When I work on myself, I think of my problem as an entrance to another realm which I don't understand. The problem itself is not most important; I clear myself and integrate the polarities which spring from the problem. By doing this, the problem takes care of itself."*

We ask the Client not to think about the initial problem, but to report only the "raw material" that arises in her mind or body. The best ending for the process is the neutralization of polarities, although the solution can come as a Pleroma state. But no matter which polarities you neutralized, even if they were Primordial Polarities, if the Client still feels her problem at the end of a process, the process is not finished and must be continued.

In short, the most important goal of processing is neither searching for polarities nor solving a specific problem, but eliminating the Client's charge. An individual completely free of the emotional, psychological and Spiritual charge would be like God, as they would not have any problems, and all their polarities would be integrated into them. What makes the existence of polarities possible is the charge between them. The charge is the cause of all problems. Without charge there would be no problems.

PEAT is very efficient. Can one be successful using it with every Client?

Answer: No. In this universe, **absolutes are unattainable**. A poet once said that man strives all his life to draw definite conclusions about his experiences, but that is impossible. The finite and eternal do not exist in this universe.

You can be unsuccessful due to various reasons. The Client may be totally disassociated from her feelings; some Clients have an urge to prove that they are special, that methods which help others do not work with them. About them we could say that they look for help but pray to God they won't find it. I call this phenomenon "negative elitism". The Client may also strongly fear any kind of change; she perceives her condition as unpleasant and painful, but is afraid it will worsen further .

Could I and Forest be Personal Codes?

Answer: No. These cannot be one's Primordial Polarities, even though they may appear together at a certain stage of the process. Personal Codes always have "fateful significance".

A Client has two polarities in her mind, but they are not unified. She feels them concurrently. Are they integrated?

Answer: Absolutely not! In order to accept a state as the integration of polarities, they must be totally unified and remain unified on the three acupoints around the eye; furthermore, when asked if she is able to experience them separately, the Client must answer negatively.

A Client says: *"I experienced that my PP are I and Infinity. Can they be Primordial Polarities? How should I interpret that?"*

Answer: Yes, they can be one's Personal Codes. Actually, there is a group of people with these PP. Before integration, these persons are torn between their everyday goals and striving for something sublime that has infinity as its characteristic: Spiritual world, God, faith, cosmic peace or cosmic love, etc.

Can Deep PEAT be conducted with children as Clients?

Answer: Yes, if they can understand and follow the instructions. Then the child's age is not a limiting factor. One should present processes to them as a game. This is why it is preferable that a child first observe a process conducted with the parent or another close person as a Client. The process should not last long as children have short attention spans.

A Client says: *"I know someone who told me that her Personal Codes are I and Nothing (Nothingness). How is it possible that one of a person's two basic tendencies is toward Nothingness? It seems impossible that someone strives to be Nothing."*

Answer: That is how it appears on the surface, before one realizes what Nothing, Nothingness or Void mean for some people. When such a person gravitates toward the Code "I", they want affirmation, to be noticed, to achieve something for themselves. When they suffer defeat or disappointment while moving toward that PP, or when they reach it, they withdraw into themselves, act as if they did not exist, and figuratively speaking, become No one, Nothing or Void. After some time spent in that Code, they become dissatisfied with that state and become active again, wanting to become "someone" or "something". In other words, they strive toward the affirmation of their individual value again. They behave this way until they attain the integration of their two Primordial Polarities.

A Processor's question for a Trainer: *"In the first process I conducted with a Client, the neutralization of polarities occurred. But the Client had an opposition. In the next process we did on the opposition, he neutralized another pair of polarities. Which pair are his Personal Codes?"*

Answer: It is ALWAYS the first pair of polarities, even though one can and should later integrate hundreds of other polarities.

In the early days of PEAT processing, I used to teach Processors not to ask for opposition or possible reappearance of the problem in the future after they have neutralized the Client's PP. But the situation has changed, and now many Clients do have an opposition or charge on a potential future situation, and therefore we ask them both about the opposition and the future. If there is charge, we conduct new processes.

DIFFICULT CASES

IN ALL PSYCHOTHERAPEUTIC METHODS practitioners encounter difficult cases. PEAT is no exception. Difficulties involved with these Clients are varied, but they mostly consist of three types:

1. The Client is a parasitic person, who wants to get something for nothing.
2. The Client can not enter into her problem emotionally during the session – she cannot feel it.
3. The Client tries to avoid solving her problem in various ways – she resists therapy.

1 **Parasitic persons** present the least difficult cases for seasoned Processors, but they can create a lot of trouble for inexperienced ones. These are people who have a pathologically strong need to get something for nothing. Practitioners of many other methods also encounter them. They will tell you that they really want to work with you, will flatter you in various ways (flattering is their strong point), but unfortunately, they are not able to pay you or compensate you in any other way.

You should keep in mind this elemental truth: the whole cosmos is built on giving and receiving, and processing is no exception. On the other hand, another sad truth is that even when parasitic people accomplish their goals and are processed without compensation, they do not benefit in any way. This is a kind of cosmic justice.

This is what has proven efficient in these cases: I say loudly and clearly to the persons who claim that, unfortunately, they do not have the money: *"I understand. You really want me to process you, but you don't have the money. That's no problem at all. Work is also money. Come to my place and wash my bathroom and windows, and I will process you."* If the person speaks a foreign language, I ask them to translate some of my materials, etc. It does not matter what kind of compensation you ask for; it is only important that it corresponds to the price of your processes.

This approach has the power to immediately clear the situation for you. If the person accepts your request, they will have great benefits from the process and will do it efficiently. If this is the case, you are not dealing with a parasitic person, because a parasitic person will immediately find a hundred different reasons why they cannot compensate you: they do not feel well at the moment, they have other pressing duties and engagements, etc. They may also ask you to process them but will tell you they will make it up to you later. Their imagination grows wings when it comes to finding reasons for not compensating your work immediately. Do not give in, because they will make a fool of you, and they themselves will not benefit from the process. As you can see, this is the easiest case to solve.

2 All the Processors I have trained sooner or later encounter a **Client that cannot feel her problem**. This happens in all systems of therapy. The inability to feel their problem means that they can not enter into it, which is the sine qua non of PEAT processing. Psychotherapy calls such persons "disassociated". Truth be told, they present a serious problem for the Processor. They will tell you that they can remember their traumas, but not feel them. They are also incapable of feeling many other problems, although they are capable of

thinking and talking about them for years. We often say about these persons that they are overly intellectual.

These persons are not capable of confronting their problems, or even worse, not capable of confronting life. It is justified to say that when one is not able to confront life, or parts of it, one will become intellectual.

In this case "intellectual" does not mean well-educated, but rather emotionally impotent in a quite specific sense. These people mainly think about their emotions instead of feeling them. It seems like people in theatrical circles encounter a similar problem: the famous Italian director Roberto Ciulli, complaining about intellectually oriented people, said: *"The problem with intellectuals is that they can talk about everything but can't feel anything."* This is a great disadvantage in theatre, but even greater in processing, because without emotions processing cannot be successful. It is as the old Serbian adage puts it: *"Emotions are the soul's language"*.

This is what you should do when you encounter an "intellectual" Client: ask her to be aware of her problem as completely as possible and when she is, say: *"In connection to... (state her problem), what would you rather not remember?"*

After this question, the Client is often able to report a component of her problem. Apply Deep PEAT to it. When you finish, look for opposition. If it is there, process it in the usual way. If it is not there, repeat the previous question: *"In connection to...(state her problem), what would you **now** rather not remember?"* The Client then usually reports another component of her unwanted experience. Process it. In this way you will eliminate the Client's defense mechanism and she will be able to feel some of her feelings and confront her problem at a deeper level.

Another approach to these Clients, which is often effective, is **applying the DP2 method**. They usually do not discern between thoughts and emotions. DP2 works in such a way that they have to, with the Processor's help, notice the difference between emotions and thoughts. They are asked to alternately report thoughts and emotions on a chain of contents, and the Processor corrects them whenever they are wrong. DP2 also works very well with other Clients, who do not have trouble feeling emotions. See the detailed explanation of this method in the special chapter dedicated to it.

The following simple procedure has proven efficient with many intellectually oriented persons. Before the process, ask such a person to close the right nostril and breathe 5 to 6 minutes, sometimes even longer, only through the left nostril. This is efficient because the left nostril is connected to the right cerebral hemisphere which is emotional, intuitive and transcends the limitations of space and time; the right one is logical, mathematical, connected to the "here and now". By breathing through her left nostril the Client stimulates her emotions, so that the process can be conducted.

3 There are several subcategories in the third group of difficult Clients.

Some Clients feel **resistance to therapy** because they have not come voluntarily, but because of the pressure of someone close to them – their parents, spouse or love partner, their brother or sister, a friend or a person on whom they depend in some way.

Solution: Decisively refuse to work with this type of person, because you cannot achieve any success. Your efforts will be in vain and your time will be wasted. It is typical of inexperienced Processors to engage in processing this type of Client.

SPECIAL DIFFICULT CASES

Some Clients have a tendency to report an **endless array of contents** during the process. Instead of one or two dominant contents that usually come to mind, they report a series of associations that these contents evoke. While the Processor struggles to note down the first content they continue adding new ones, so that the Processor has soon written several statements for what is supposed to be just one content. An inexperienced Processor becomes lost in this sea of elements and does not know where to start or what to do.

Solution: You should tell your Client: *"I understand you. Now tell me: which of the many contents is dominant or most important?"* As soon as the Client names one content, do not let her go on, but immediately continue the process: *"Feel ...(that content), inhale, exhale and tell me..."*

Some Clients have **the same body sensation** during the majority of the process.

Solution: Apply the Little Magic Method to it. If it reappears you should try to establish what it represents for the Client, what it symbolizes. If the Client says that she continuously feels that sensation, you should tell her: *"I understand, you are continuously feeling that sensation. From now on, do not report it to me at all. Report only other contents and ignore that one."*

A similar procedure applies to **visual Clients**, who continuously report images. As you already know, when a Client reports an image as a content, we always ask which of the other three elements follows that image. If the Client continues to report images, tell her to ignore them and not to report them, but to immediately report one of the three other elements that follows it.

Some Clients **"swim"** during the process. Since the Processor needs to explain the correct way of doing the technique before starting the process, you should stop the Client after a few minutes of "swimming," tell her that she is swimming and that she should make an effort to do the process properly. This type of Client often says that they are trying to follow the instructions, but do not know how to "dive" into contents.

Solution: You should tell them that they need not only to talk about the elements but also to feel them as completely as possible, to enter into them deeply and **dramatize them strongly**.

Finally, there are Clients who continue to apply the technique poorly in spite of all these instructions.

Solution: Tell such a Client: *"Unfortunately, I must tell you that no method suits everybody. This one is obviously not for you. You have five more minutes to start working properly. If you do not succeed, we will stop. There is no need for you to waste your money, nor for me to waste my time."* This sounds cruel but it is true, and sometimes even helpful.

Sometimes I say to this type of Client: *"Clients do not like unsuccessful Processors, right? But you see, the other side of the coin is that we, Processors, do not like unsuccessful Clients. That is why you should look for another Processor or another method."*

Second solution: I mentioned this procedure in the chapter on Circular Processing, but I will repeat it here, because Processors tend to forget or overlook it. You should ask the Client which person loved her most. It may be someone who has passed away. When the Client answers, tell her to identify with that person and then ask her: *"Tell me, ...(name of that person), what do you feel when you see that ... (the Client's name) suffers because she*

is not able to resolve this situation?" When you receive an answer, process the reported feeling until it is resolved. Then bring the Client back into her own identity and conduct a process on her initial problem. This usually goes very easily and quickly.

Third solution: I have used the following procedure only a few times in the past ten years, with persons I really cared about, but with whom none of the above techniques worked. It is very emotional. **You should not use it if you do not mean it.** Tell the Client something like: *"I need to tell you something that you will probably not be glad to hear. You see, when someone does the process successfully, it brings me great joy. But when a person resists and despite all my efforts stays in the problem, I suffer deeply. You may not see it, but I suffer when I can't help you. Do it for someone you love. If it's difficult to find such a person, do it… for me."*

I repeat: you should not be insincere, because the Client will feel it. So do not attempt this if you do not feel it. However, if your emotions are real, the Client will sense this and the bogged down process will immediately start moving.

Naturally, in time the Processor will encounter other difficult cases I have not mentioned here. Practice will help solve them.

POLARITIES AND METAPOLARITIES

SOME TIME AGO, IT became evident that a higher level of training needed to be developed for PEAT Processors and especially Trainers. I wanted to make PEAT more efficient, to continue developing and improving it. Although PEAT was refined from the very beginning, there were other times when changes were crucial, resulting in the development of better and more efficient processing procedures. A good Processor, and especially a good Trainer, needs to know them and be able to apply them efficiently.

One of the far-reaching changes in applying Deep PEAT was the knowledge that higher levels of processing are possible, based on the awareness that problems (or the contents of mind connected to them) exist on several logical and energetic levels, which are not visible at the early stages of processing.

This brings us to polarities, which are often hidden. It seems as if behind the obvious polarities there is a curtain hiding the higher polarities. I named them **metapolarities**, because the word "meta" means "behind". Visible polarities often urge Processors to force their integration. But this is wrong if behind the first, superficial polarities, there are higher ones that dominate them.

The gifted British anthropologist, linguist and cybernetician Gregory Bateson pointed out long ago that the higher levels of consciousness rule the lower ones – they move, organize and change them. In the processes of learning, communication and altering consciousness there is a natural hierarchy of elements. The function of each level is to organize information on a lower level. Changes on a higher level will necessarily change things, phenomena and relationships on a lower level, in order to support the changes on the higher level. Although this is important for understanding metapolarities, Bateson's observation that confusion of the levels of consciousness often creates problems is even more significant. This is exactly what used to happen in Deep PEAT processes when a Processor would try to achieve on a lower level that which can only be achieved on a higher level – the level of metapolarities.

Processors should not force the outcome of the process. They must carefully observe what can be seen behind the "curtain". This is not always simple, and sometimes it is actually quite complicated, because ever higher and more fundamental pairs of polarities sometimes follow one another.

Metapolarities are higher states of consciousness. On them, there are no problems, only solutions.

Metapolarities possess more energy, are wider than the superficial polarities and affect human behavior to a higher degree.

Metapolarities dominate our experiences.

The integration of metapolarities brings about the liberation of pent-up energy and ascension to a higher level of consciousness.

Here is a process from my seminar in Moscow, which illustrates the possibility of ascending to ever higher levels of metapolarities.

The Client started the process with two polarities he was aware of because they often appeared in his life: **Hope and Hopelessness.** He believed that they were his Primes. But such ideas most often prove to be wrong. After several body sensations and emotions on the chain he came to the polarities **Tension and Relaxation.** They persisted on several points, so it seemed that they were going to merge. But that did not happen so I suspected that there were metapolarities that had not yet been brought into the Client's awareness. I asked the Client if he could find better terms for them (which is one of the usual procedures in such cases). The Client answered: *"The Tension is like **Not-freedom** and Relaxation is like **Freedom.** "*

When we started working with these new polarities, they started to approach each other and merge. They were One on the two points around the eye, but on the third they separated and the Client said: *"When I feel free I accept myself and when I don't feel free, I can't accept myself."*

Be careful! To continue with the old polarities would be a mistake. Obviously, from underneath the polarities Freedom and Not-Freedom, other polarities were emerging: **Acceptance and Non-Acceptance.** I therefore told the Client: *"Evidently we have two new processes at work here: **Acceptance and Non-Acceptance**".* So I continued the process with these new polarities.

After several minutes they started approaching each other and merging. The Client said: *"They are almost the same thing, like two sides of a coin".*

Pay attention to the following: they became One and as such were getting more stable on the first two points around the eye. But on the third point they separated again. The process continued in this manner – they would be One on two acupoints, but then they would separate on the third one. Finally, I said to the Client: *"Pay attention, we obviously have two new processes here: **Uniting** and **Separating.** Therefore, first feel the process of **uniting**... Now feel **separating**. Inhale while trying to feel them concurrently... Tell me, what is happening between Uniting and Separating? "*

They became almost the same. It seemed like we had finally reached the end of the process. Since none of the previous pairs of polarities were neutralized, it seemed that these were his PP. But soon the Client said: *"I'm not able to keep them united. As soon as I feel them united, they separate again. For a moment I can feel them united, and the next moment I can't."*

Therefore I told the Client: *"Very well. We obviously have two states here – **I can** and **I can't.**"* We therefore started a new process of integration with the polarities **I can** and **I can't**. These are Primes for many people, although some use the synonyms **Power** and **Powerlessness**. They also started to approach each other and then to mix. But there was one more surprise. They united and then separated, then united and separated again. This went on for a couple of minutes. I suspected that new polarities were about to emerge and I was correct. At one point the Client said: *"When I can, I feel I exist. When I can't, I feel I don't exist."*

I pointed out the new pair of polarities: *"It seems these are two new processes – **Existence** and **Non-existence**. First feel that you exist, then that you don't exist. Inhale, exhale, and try to experience them simultaneously."* They merged almost instantly and stayed united on all the three points. As we moved over the points, their Oneness became deeper, wider and more stable. This frequently happens with true integration of polarities.

In addition, when asked the **control question –** if he could experience the polarities separately, the Client said no.

Thus we finally reached the Client's Personal Codes: **Existence** and **Non-existence.** Other terms for them are **I exist** and **I don't exist.**

The moral we can draw from this long process is this: Do not hasten the process and do not force the neutralization. To think that all polarities which appear in the Client's mind or body will integrate would be a mistake. Never force the integration, because if you do, instead of eliminating charge you are inserting more charge between the polarities. The most important guideline is this: **whenever a Client stays too long on a pair of polarities without their spontaneous integration, think about the possibility that there are metapolarities behind them.**

HOW TO UNCOVER METAPOLARITIES

As we have seen in the above example, sometimes the Client spontaneously identifies metapolarities: *"When I can, I feel I exist. When I can't, I feel I don't exist."* It is obvious that the Client had indicated the metapolarities **Existence** and **Non-Existence**.

This seldom happens, so it is therefore necessary to use certain questions to direct the Client's attention to the metapolarities. You can use the pair of questions you find most appropriate. Never use all the questions!

The questions are:

1. ***Are there other, more precise terms for these polarities?*** Or
   What do you feel when you are in… (state the first polarity)***?***
2. ***What do you feel when you are in…*** (state the second polarity)***?*** Or
   What is … (state the first polarity) ***like? It's like…?***
3. ***What is …*** (state the second polarity) ***like? It's like…?*** Or
   What does that state – … (state the first polarity) ***cause in you?***
4. ***What does the other state – …*** (state the second polarity) ***cause in you?***

I will repeat the most important point: always ask just one pair of questions. If the answer you receive is not satisfying, you may try another pair.

DEEP PEAT'S EVOLVEMENT

DURING THE FIRST DEEP PEAT sessions, the Client's contents on the chain usually have stronger and more "palpable" elements – sensations and emotions. Naturally, visual types mostly have psychic images, intellectual types and persons disengaged from their emotions ("disassociated persons") primarily have thoughts. However, with the average Client body sensations and emotions are dominant, although the other two kinds of elements are also present. But after experiencing a considerable number of processes, their characteristics change. They appear weaker and affect the Client less than before. One has the impression that the Deep PEAT process has lost its strength.

This is just an illusion. The truth is that, as we ascend to the higher levels of consciousness, the stronger elements of our problems – body sensations and emotions – become empty of charge, so that the Client mostly encounters thoughts, especially is she is not a visual type. With visual persons such as artists and others with vivid imaginations, there are also images, but they too disappear on the higher level of processing, and so in most processes only thoughts remain**.**

In this way, someone who remembers his first processes feels that his recent processes are not dramatic. Feelings of suffering, strong jealousy, love, hatred, vindictiveness, depression and joy seldom appear. It is as if Deep PEAT is emptied. And it is – it is emptied of the contents containing a lot of energetic charge, so that one believes that one does not feel the problem but **only thinks about it**.

This situation should not worry you. Deep PEAT has not lost its strength; it has only freed you from the contents burdened with much negative energy, so that in this new situation you function in a diminished ("thinned out") atmosphere of Spirituality.

As I mentioned several times already, I have not described the DP4 process in this book because it was detailed in two of my previous books. I mention it here because you will notice the same process of "thinning out" of contents in it, too. If in a DP4 process one of the polarities is **"I, here and now"**, that polarity will soon be fairly empty. You will have the body sensation "I am sitting here", emotion and thought "That's me" and maybe an image that will last briefly. After one or two rounds of the Alternative technique, on that polarity only "I" will remain.

It seems that this gradual simplification of processes is a common phenomenon, or at least it is with my systems of Spiritual technology. Fortunately, growing efficiency goes hand in hand with this simplification.

THE INDIVIDUAL AND OTHER PARTICIPANTS IN THE DRAMA OF LIFE

AN ESPECIALLY IMPORTANT ELEMENT appears in our emotional and Spiritual development. Many people do not understand it, are surprised by it and often search unsuccessfully for explanations of events which are caused by it. I wrote about it in my book ***Aspectics***, but I am pointing it out again, for those of you who have not read that book. Also, I have included some additional information here.

You see, life, in essence, is a game. It consists of many games, but life itself is also a game. Sometimes this game is fun, but very often it is rough, unpleasant and painful. None of the individuals in this universe is a solitary player in the game of life. As the mystical English poet John Donne put it, *"no man is an island entirely of itself; every man is a piece of the continent, a part of the main..."* Each human being is consciously and even more often, unconsciously, a member of a team that plays some game.

We could formulate it differently and say that each one of us plays the leading role in our own drama of life. Our games create the reality in which we live. This reality was made by our efforts combined with those of other people with whom we are in a kind of tacit agreement. The reality of each individual resembles a stage-play. In that play an individual is the leading actor, the playwright and the director. Other people in our drama play supporting roles. At the same time, we play supporting roles in their dramas. In your own drama, you are surrounded by people who respond to the vibrations you send out.

The problem lies in the following. Changing an unsatisfactory life is difficult not only due to your own weaknesses, but also because you have a tacit agreement with many people about the way your dramas are interconnected and entwined. Let us suppose that at some time you decide to change your life. You start meditating, go on a diet, participate in Spiritual and psychological seminars, etc. This means that you have decided to change your reality, in other words, the drama in which you are the leading actor and the director. But you will not accomplish this until you alter the reality of people around you. As I have said, they have their own dramas that never entirely coincide with yours. They are trying to push you into the supporting role that fits their own drama on the stage of life. You will therefore encounter resistance if you try to change your life. Others will act to prevent you from changing, because you create problems in their dramas if you give up your supporting role in them.

You can fire one or more actors if they do not fit into your new stage-play. On the other hand, if a long-time friend of yours suddenly disappears from your life, you should understand that you were fired. If you realize that you want to communicate less and less with some of your old friends and acquaintances, you are the one firing them from your play. So beware and be careful –a tendency to keep the old friends at any cost is a way to stay bound to the old way of life and prevent yourself from advancing onto a higher level. This

does not mean that you should break up an old friendship without a strong reason. But it does mean that you cannot keep the old friends in the same old roles and create a new life. They are important elements of your life and if the important elements remain the same, so will your life. You will not be able to change it!

As ancient wisdom teaches us, through the ***I Ching*** or ***The Book of Changes***, everything in this universe is in constant change, and the change itself is the only invariable. It is especially painful if one of the partners in an intimate relationship begins to change Spiritually. After an initial period of tolerance, troubles arise. The person who is undergoing change will either stimulate their partner to also change or will leave that stage and begin a new game. There are also those fortunate situations in which both partners gravitate toward the same Spiritual goal, or where a group of people focuses on a new goal together and begins to create a new reality. Such a development resembles the situation where a company of actors, filled with hope, starts to play in a new drama, supporting each other on the way to achievement of their common goal.

THE VALUE OF WORKING IN A GROUP

PEOPLE OFTEN WONDER WHICH is the best way of practicing Spiritual systems and methods for emotional and psychological development. Whichever way one uses, in the field of Spiritual growth the following axiom applies: **Any kind of processing, not matter how erroneous, is better than no processing.**

It is very difficult to persevere in individual work, as most practitioners know. In the beginning one usually makes the decision to persist for a long time. But alas! This decision soon melts away and one waits for a new incentive, usually from an external source, to continue working. Time passes by and as a rule, one goes to another seminar, starts reading and studying the "right book" or finds a new instructor, expert or guru. Some people in this situation become addicted to searching for new systems. They participate in an endless array of new courses, always hoping that they have finally found the right one. They briefly enjoy the taste of the new Spirituality and then decide once more to "persevere this time". But the pattern continues to repeat itself.

There is another, better option – when two people who are in an intimate relationship work together to achieve the same goal. This situation is unfavorable if they are too competitive, but if they cooperate in a healthy way, supporting each other, they can advance much faster than an individual practitioner, and furthermore, their emotional relationship will also become stronger.

Group work is the best possible option. This is a well-known fact in every Spiritual discipline. There is an ancient saying, ascribed to Jesus: *"When two or more gather in my name, there am I in the midst of them"*. I believe that there are similar proverbs in other religions as well. The main consequence of group work is synergy. The energy of individuals is not added together but multiplied, which makes this kind of work much more effective.

Group work has many obvious advantages: a group usually meets regularly – once a week, once every two weeks or once a month. Some members of such groups come from far away so they are unlikely to waste their time on trivial talks, although that sometimes happens. The most important element in the creation of such a group is an active person who takes initiative and responsibility for the formation of the group. Such a person must exist, in order to contact people, stimulate them by pointing out the benefits of Spiritual and psychological growth, encourage them when they start to lose enthusiasm, etc.

This is my advice to those who want the optimal opportunity for Spiritual development: form a group or join an existing one. You should know that by doing this you achieve not only for others, but also yourself, the ultimate good. Persevere in this and do not give up when difficulties arise. At the first meeting the members should agree on the rules of behaviour and write them down. The group should choose a leader – it can but does not have to be the person who organized the group. When members have different or opposed goals, the group should decide by voting. If the group has an even number of members and it is a draw, the group leader's vote should count for two.

Naturally, these are some general instructions that have withstood the test of time. The members should decide on their own what they want and how they want it, and add new elements to their practice. You can invite people from internet forums to join you, advertise your group, etc. These actions can be very fruitful.

My experience unambiguously shows that members of a group for Spiritual development advance much more and much faster than individual practitioners and even pairs of practitioners.

At the end of this chapter I would like to emphasize that we are participants in the ultimate game in this universe – the game of Spiritual liberation, the struggle between our consciousness and forces of our unconscious. So keep in mind C.G. Jung's words: *"When an inner situation is not made conscious, it appears outside as fate"*.

DUALITY AND ONENESS

DUALITY AND THE EXISTENCE of opposites or polarities is the essential characteristic of all phenomena in the manifested universe of matter, energy, space, and time. One definition of duality or polarity is as follows: **Two opposing, polarized forces or qualities, definitions, conditions or states, such as the two poles of a magnet.** Spiritual evolution consists to a great degree in their neutralization in one's consciousness. During one's Spiritual evolution, one plays an infinite number of games in which one obtains different life experiences and moves from one polar opposite to the other, trying to neutralize them. But, I repeat, among the many existing polarities, only two are one's Primordial Polarities. They define the broadest limits of one's fundamental life-game. Between these two extreme poles there exists an infinite variety of games, as there are infinite shades of grey between black and white.

When we perceive our main polarities, especially our Primes, we will start recognizing the games of life and will in great measure be free of their unconscious nature and compulsion. To be free does not mean leaving the game and never coming back. We continue to play the games as long as we are in this universe, but we will play them with more ease and freedom, because we will be able to choose between the polarities.

The integration or neutralization of polarities through the processes of Spiritual technology is the way to "untie energetic knots" in our conscious and unconscious. These methods enable us to balance our lives in a very quick, easy and elegant manner. They truly are the methods of our time.

On the other hand, the important characteristic of the Great Unmanifest (Implicit Order) is Oneness, Unity and Inseparableness.

The dynamic polarity of spirit and nature was probably first formulated in the West in Heraclitus' theory of reconciliation, in which he stressed unity: *"All things are One"*. His vision of Oneness, in which all opposing principles are at peace, shows human experience as an interaction of opposites, as life and death, sleep and wakefulness, mortality and immortality. However, Aristotle, with his logic (*"One or the other – it can't be a third")* overpowered Heraclitus and introduced irreconcilable duality into the philosophy and science of the West. This attitude reached its peak in the philosophy of Descartes.

At the beginning of the 20th century, the development of quantum physics pointed out the illusory nature of dualistic separation of the world and its inseparability at the deepest level of reality. It is impossible to separate an observer from the object of his observation; they form a whole, say Heisenberg and David Bohm. But to get to such a realization it was necessary for science to penetrate to the deepest base of matter, to the level of elementary particles, where matter stops being different from energy.

In individual Spiritual development it is necessary to transcend the duality of the world by perceiving it as illusory. Meher Baba states that the world is illusory whether we want it to be or not. All that we see or experience is illusion. He proceeds to define illusion as the realm of duality. No matter what one says or achieves, its opposite will also be there. If there is warmth, there will be cold. If you experience day, night will inevitably follow.

It must be this way because the nature of this world is polar, illusory. Truth, the ultimate truth, is beyond and outside polarities. This, according to Meher Baba, is the reason why he stresses love. Love, he concludes, is the experience of unity in the midst of the world of duality.

In a similar way Osho Rajnish teaches his followers: *"In existence nothing is unnecessary - the day is good, so is the night. I'm not saying 'choose the day and ignore the night', I'm saying 'see the harmony of opposites, see the complementariness of contradictions, see the beautiful unity between yes and no, between life and death. Try to understand that existence consists of polar opposites. If you choose one side, your life will remain only half; and half of life is a miserable life."*

All things and phenomena exist simultaneously in the unmanifest, Implicit Order; they manifest themselves in the manifested, developed and explicit order as forms and phenomena. In non-duality, consciousness experiences itself at the same time as manifested and unmanifested, but on that level there is no one experiencing, just the act of experiencing.

Long before quantum mechanics, many known (and unknown) thinkers of Eastern and Western hermetic traditions pointed out through symbols the necessity of transcending the duality of human consciousness, entangled in the experiences of the manifest universe. Eastern tradition uses the symbolism of Yin and Yang while in Western tradition, the Divine Androgyny (Hermaphroditus), the Seal of Solomon and the Stone of Wisdom play major roles. The Androgyny is the symbol representing the source out of which the cosmological cycle begins and through which it ends, by means of the neutralization of all polar opposites. If Adam was created in God's image and was therefore a complete being, then the creation of woman on the cosmic stage symbolizes the separation from perfection and the beginning of the state of duality. According to Plato, who lived several centuries before the Bible came into existence, marriage was an attempt to restore androgynous unity that was lost through the separation of woman from man. We can't ignore that androgyny is also the end of the cosmic cycle – the solution to the riddle of duality – because, in its essence, it is at the same time duality and unity, the bringing together again of the fundamental polar opposites into One.

The circle divided in two parts is the symbol well known in Taoism as Tai Chi Tu. It represents the integration, that is, the neutralization of Yin and Yang – positive and active energy on one side, and negative and passive on the other. Yin and Yang in Taoism are complementary energies that support each other. In every field of existence they are interacting at all times. There where the phenomenon of Yang energy exists, Yin energy inevitably exists, too, and vice versa. When Yang reaches the peak of its power, the ***I Ching*** teaches us, the power of Yin is born in its depths because the night begins at noon, when the day is at its peak, just as the day begins at midnight, when the night is at its strongest. At its deepest level, inside Tao, Yin and Yang are inseparable and constitute the essence of the cosmos. Polarities are actually only two extremes of the same thing. A coin has two sides; they are two sides of THE SAME coin. The integration of Yin and Yang gives us the power which, if used wisely, provides the life of true Spirituality. According to the Taoist sage Ni Hua Ching, the way to restore unity with the universe is to cancel duality and eliminate polarities, not only at a philosophical level, but in one's inner, Spiritual life as well.

According to Taoist cosmogony, before the beginning of the manifest universe, there existed the state of absolute Void. In that primordial state there was no movement, nor time, because there was nothing in relation to which you could measure time and movement. Everything was absolute Emptiness. Old Taoists called that Emptiness "Wu Chi". The word

"Wu" means negation, the lack of something, nothingness. The word "Chi", even though it is the same word that is used for the life energy Chi, has a very different meaning. In the term "Wu Chi" it means the peak, the final or ultimate, thus Wu Chi means "the ultimate state of Nothingness".

In one timeless moment, in that nothingness began the first movement, caused by an unknown impulse. That first impulse manifested itself as life energy Chi through the Primordial Polarities Yin and Yang, the negative and the positive. The cosmic game of Yin and Yang is the essential representation of the Ultimate One or Wu Chi. The infinite variety of visible and invisible phenomena in the manifest universe is the result of the interactions of Yin and Yang.

In the Spiritual, unmanifest universe everything is Oneness.

All that exists in the manifest universe has dual or polar manifestation, because it contains active and passive components, Yin and Yang. The accomplishment of their perfect balance is the goal of Taoist practice. In it, duality becomes Oneness. An ancient Taoist text states that in the beginning, before anything existed, only Wu Chi existed. It moved and created Yang, and when It came to rest, It created Yin. When It reached the extreme point of stagnancy, It began moving again; when It reached the extreme point of movement, it headed back towards stagnancy.

That is how Yang and Yin, breathing out and breathing in, moving and staying still, male and female, expansion and contraction, light and darkness, life and death came to be. Yin and Yang are complementary dualities, because together they are interdependent and inseparable. Darkness exists only in relation to light. Stillness and movement can only be perceived in relation to one another. Everything contains in itself the seed of its opposite and when it is extremely developed, it gives in to it. The Duality of Yin and Yang forces us to experience the physical universe and human consciousness based on polarity, interconnectedness and constant change. That is common to both ancient Chinese philosophy and quantum mechanics. At the same time, that duality points the way to one's own vanishing in the Oneness of Primordial Source, which is the beginning and the end. One Zen practitioner said about this: *"As I was meditating, all birds and clouds disappeared from the clear sky. What was left was only mountain and I. Then even I disappeared."*

It is hard to say how old the symbolic system **Tarot** is, but chances are it originated in ancient Egypt. Most readers know that it consists of archetypal pictures that symbolically represent all of humanity's knowledge. Some Tarot cards show in pictorial and symbolic form the neutralization of polar opposites of human beings. This is shown most clearly on the second Arcanum, the **High Priestess.** On her head, she wears a crown decorated with two horns, which represent duality or polarity. Between the two opposing horns is a circle (the full moon), which symbolizes Unity or fulfilment attained through the merging of opposing polarities into One. With the symbolism of this Tarot card as their starting point, a few of the great occultists from the latter half of the nineteenth century and the beginning of the twentieth century gave, in enigmatic forms, their interpretations of the meaning of the neutralization of the dualistic phenomena that we face throughout life.

When discussing the Arcanum, occultists immediately connect duality to Unity. In the deepest reality (i.e. Static, Brahma, God, Holy Grail, Ain Soph, Great Unmanifest, Quantum Vacuum, etc…) everything is One, they say. And because of that, the greatest aspiration of the human being is the accomplishment of that Oneness.

On the other hand, duality reminds us of the necessity of the splitting apart of the Oneness and its polarization every time we want to start an action. One Polish thinker offered

this mathematical formula for creation: 0/2=+1-1. What does it mean? In the beginning there was Nothing. If you want to make Something from Nothing, you must divide that Nothing into parts. Therefore, the formula is 0/2. For that to be mathematically functional you need two "somethings" of opposing polarity, therefore we have +1 and –1. Regarding that, Brigita Harrington, who follows the teaching of Meher Baba, says: *"All energy is created through the division into polarities. A motivational power behind that process is love. Therefore, One becomes two and two again One in love. And time and space are only mechanisms of polarity, the splitting of One."*

Many believe that H.P. Blavatsky was the first person in Western occultism to point out that manifestation cannot happen without the differentiation into pairs of opposites. A Spiritual Being is not able to express Itself without the differentiation into the original pair of opposites. Those are Its Primordial Polarities, although Blavatsky did not use that term. After that, the polarities infinitely multiply in the manifest universe and in the human mind, which reflects as a mirror everything that exists in the outer world and everything that happens in it.

Carl Gustav Jung pointed out in his writings about alchemy that long before Blavatsky, Middle Age alchemists were concerned with polarities and that their most important secret was their neutralization. Through gradual penetration into the symbolism of alchemy, Jung came to the central concept of his teaching – individuation. In the alchemic search for the Stone of Wisdom he noticed the obvious parallel to the search for the internal core of Selfhood. As lead gradually transforms into gold, which is the symbol of everlasting perfection, so those unconscious, opposing forces that torment one become transformed into the psychological equivalent of gold, the Oneness of undivided Selfhood.

Through the Spiritual fire of alchemy humans accomplish wholeness, disassociation between opposites vanishes, and the integration of the personality becomes complete. This redeeming aspect of alchemy was already emphasized by Paracelsus who, being a physician, thought that the main cause of illness was disruption in the balance of forces that exist in one as pairs of opposites. Alchemical operation is the reconciliation of seemingly incompatible opposites. The unification of opposites is the process of outgrowing the separated individual Self, in other words, the pairs of opposites that constitute the ego.

In his book ***Psychology and Alchemy***, published in 1953, Jung wrote: *"Although young, the psychology of unconscious succeeded to discover some facts that slowly are becoming generally accepted. One of those is the polar structure of the psyche that is evident in all processes of nature. Natural processes are energetic phenomena, which are constantly generated from the tension that exists between polarities. This formula has specific significance for psychology because the conscious mind usually rejects to see or accept polarity of its own fundament, although that is where it gets all of its energy..."*

He goes on to say that psychologists have just begun to perceive that structure and that it seems that the "alchemic" philosophers made polarities and their unification their main goal. Therefore Jung thought it necessary that he and his associates thoroughly study the alchemic **concept of opposites** and their **union or reconciliation**. Jung believed that the major role that polarities and their unification play in alchemy enables us to understand why alchemists liked paradoxes so much. In order to achieve that unification, alchemists tried not only to visualize that union but also talked about it in one breath.

As a method for unification of opposites, one of the most famous alchemists, Barnaud, describes in a cryptic way a procedure that resembles the Deep PEAT process. He insists that when the body and soul, man and woman, active and passive that exist in the same

subject are put in an alchemic vessel and warmed up with their own fire while maintained by controlled skill, eventually they will escape to freedom. Here the term "escape to freedom" presumes being previously imprisoned, the state which ends with the unification of polarities. This state Hindus call '**nirdvandva'** which means "free from opposites". No matter what it is called, it is the ancient drama of opposites, which is played out in the life of every human being. The final result of the process, says Jung, becomes fixed through the mystery of conjunction, in which extreme opposites become unified, the night weds the day, the inner world the outer, and man and woman become One, neither man nor woman.

What uniting of opposites really means goes beyond human imagination. That is why materialistically oriented people easily reject this concept. But such denial is not helpful, says Jung, because one can avoid looking at the eternal picture, the archetype, for some time, but not permanently.

Oscillation between opposites and the fact that we are tossed back and forth means being contained in the opposites, says the famous alchemist Dorn. *"They become a vessel in which what was previously now one thing and now another floats vibrating, so that the painful suspension between opposites gradually changes into the bilateral activity of the point in the centre."* That is the freedom from opposites, which is the essence of both psychological and Spiritual development.

When both polarities are integrated into the conscious "I", consciousness in the neutral point between the positive and negative poles has the immediate effect of stabilizing one's whole life. One becomes a conscious witness in the central point, between the extremes. The balance is established because one stops identifying with either of the two extreme polarities. One does not resist one polarity or gravitate towards the other, but rather sees life's game of polarities from a point of balance. Life goes on, but one perceives polarities from the core of one's Self, which is, in its essence, Void. This enables one to have comprehensive experiences in place of the previous partial ones; one used to either compulsively avoid them or compulsively gravitate toward them. But now one is able to experience as a neutral spectator the incandescent stage on which life dramas are played out. This means ascending to a higher level of consciousness, above the avoidance or identification with polarities.

The secret of alchemy or obtaining the Philosopher's Stone is one of the archetypal concepts that fills the gap in the Christian view of the world, the schism between good and bad. Only in logic exists *tertium no dater,* which means, "There is no third." Nature consists entirely of those "third" things, because nature is represented by the outcomes that resolve the conflict of polarities, just as a waterfall is the link between up and down.

The balancing of opposites was also stressed in the ancient Kabbalah. The process was called finding the Middle Path of wisdom, between the left and right pillars on the Tree of Life. Jung, who had limited knowledge of the Kabbalah, found in it almost the same attitude as ancient Chinese philosophy. In his commentary for the alchemical treatise of Taoist origin, "The Secret of the Golden Flower", Jung writes about the middle Path on which the East has traveled since ancient times. Jung attributes the discovery of this path in China to the fact that the Chinese were never able to forcefully separate the opposites of human nature to such an extent that all conscious connections between them would disappear. The Chinese possess such a comprehensive consciousness because, Jung continues, **yes** and **no** are for them still as close as they originally were. Even so the Chinese could not escape the conflict of opposites, so they found a way of life in which they would be, as the Indians call it, nirdvandva, free from opposites.

That brings to mind the words of Alan Watts, who described the difference between the ordinary man and the enlightened one. The latter, although showing contradictions in his behaviour, thinking and feeling, subjectively does not experience contradictions in his consciousness, because there they are at peace, or they are experienced as two sides of one and the same reality.

In the book ***In Search for the Miraculous,*** P.D. Ouspensky expounded the thoughts of his Spiritual Teacher, Gurdjieff, regarding duality and its resolution through Spiritual development. The symbol of the dual nature of the human mind and the universe is, for Gurdjieff, the Seal of Solomon, which is made from two interlaced triangles, active and passive.

The understanding of symbols, Gurdjieff taught, can be approached in the following way: In studying the world of phenomena one first sees in everything the manifestation of two opposed principles, which in conjunction or in opposition give one result or another. In other words, they reflect the essential nature of the principles which have created them. This manifestation of the great laws of **duality** and **trinity** is seen simultaneously in the cosmos and in oneself. But in relation to the cosmos, one is merely an observer who sees only the surface of phenomena. In relation to oneself, one's understanding of the laws of duality and trinity can express itself in a practical form – having understood these laws in oneself, one can confine the manifestation of the laws of duality and trinity to the permanent line of struggle with oneself on the way to self-knowledge. In this way one will introduce the **line of will,** first into the circle of time and then into the cycle of eternity, the accomplishment of which will create in one the great symbol, the Seal of Solomon. Gurdjieff continues:

"Man, in the normal state natural to him, is taken as a duality. He consists entirely of dualities or 'pairs of opposites.' All man's sensations, impressions, feelings, thoughts, are divided into positive and negative, useful and harmful, necessary and unnecessary, good and bad, pleasant and unpleasant… Thoughts oppose feelings. Moving impulses oppose instinctive craving for quiet. This is the duality in which proceed all the perceptions, all the reactions, the whole life of man. Any man who observes himself, however little, can see this duality in himself."

"But this duality would seem to alternate; what is victor today is the vanquished tomorrow; what guides us today becomes secondary and subordinate tomorrow. And everything is equally mechanical, equally independent of will, and leads equally to no aim of any kind. The understanding of duality in oneself begins with the realization of mechanicalness and the realization of the difference between what is mechanical and what is conscious. This understanding must be preceded by the destruction of the self-deceit in which a man lives who considers even his most mechanical actions to be volitional and conscious and himself to be single and whole."

When self-deceit is destroyed, Gurdjieff asserts, one begins to strive to accomplish one's conscious decisions, which come from the Oneness of one's whole Being, as opposed to the unconscious decisions that were made according to the laws of duality. The resolution of the primordial problem of duality is the attainment of Oneness, which Gurjieff calls the transformation of the duality into the trinity.

Meher Baba, whom many people consider to be an Avatar, was also not able to bypass the relationship between duality and Unity: *"Every man is subject to agreeable and disagreeable experiences – of pleasure and pain, success and failure, good and evil, wealth and poverty, power and helplessness, honour and dishonour, gain and loss, fulfilment and frustration. Each of these opposites invites a suitable response in emotion or in action. The mind is moved by these opposites, and is continually losing its equilibrium and contin-*

ually trying to restore it while constantly meeting the impacts of environmental changes."

When presenting duality and its resolution in Oneness, Meher Baba does not confine his thoughts to this life only, but encompasses the Soul's long pilgrimage through many eons: *"During its various lives as a human being the ego-mind can oscillate endlessly between the opposites, viz., indulgence and repression, secularism and religion, superiority complex and inferiority complex, self-aggrandizement and self-humiliation, introversion and extroversion, virtue and vice, pain and pleasure, 'I' and 'you' or 'mine' and 'thine,' without arriving at true poise – attainable only through right understanding of the Truth. The oscillation of the ego-mind through the opposites is reactionary; therefore, though it passes through extremes it cannot arrive at true poise."*

"True poise comes when the ego-mind, with all its accumulated inclinations, melts away through divine love, thus unveiling the supra-mental Truth in which there is a realization that one is – Oneself – One with all life. Here there is no duality or division of life and therefore the soul is free from the opposite attitudes."

The whole manifest universe is a battlefield of polarities; there is nothing in it without its polar opposite or complement. Everything that exists can be divided into two completely opposite sets. Each of the opposing polarities has in itself the essence of the other and could transform into that other. A sea wave retreats just to be able to go forward, we exhale to be able to inhale, destroy old to be able to create something new. Our efforts to experience only one, desirable, pole of things and phenomena are doomed to failure, but one needs a certain measure of wisdom to be able to understand and accept that. Human beings want life and repel death, not accepting that they are inseparable. When one initiates something, it is difficult to accept that it must eventually end; when one creates something, one resists the thought that the creation will sooner or later be destroyed.

In the essence of such an attitude there is fear, because Oneness means nonexistence of separateness. Many people hold tightly onto such separateness because they fear what is on the "other side of the fence", the fence that divides our tiny selves from the rest of the world. But as some wise men put it, not even the prettiest painting contains only light; it has to have shadows as well.

The human body is a good example of oneness of opposites in action. In it, two seemingly opposed parts act together for the integrity of Oneness. Polarities contribute by complementing each other. They cooperate with each other; they are complementary and therefore inseparable. There is no fixed point where light ceases to exist and darkness begins. They are simply different stages of light. They are opposites and at the same time, they are one.

It is as Will Nesbit poetically puts it:

The Unity of Opposites

Two eyes to share the one vision.
Two feet to walk the one path.
Two hands to hold the one object.
Two ears to hear the one sound.
Two nostrils to breathe the one breath.
Two legs to support the one body.
Two lips to speak the one word.
And the One Mind to direct them all.
This is the bond and the beauty of Oneness.
This is Love.

The followers of the Path have insights into the melting of duality into Oneness at different stages of their development and in situations significant to them. An old friend of mine, who many years ago I gave the cosmic or Algolian name Hisa Hatana, which means Sharp Sabre, recently shared with me a profound insight he had regarding his name. He lives in Sibenik, Croatia, so we had not seen each other for several years. During this period he worked a lot on his self-development. When we recently met (in 2010), he related to me his insight into duality and Oneness using these words: *"A sabre has two sides, which are inefficient. They are both directed towards the unison with the other and when they do become One, their union constitutes a blade which can then cut with ease."*

To Samuel Coleridge, the famous poet, polarity as a dynamic synthesis of opposites was a basic natural law. For while logical opposites are contradictory, polar opposites generate each other since each pole is implied in the other.

In everyday life and in operative hermetism as well, neutralization is the uniting of opposed polarities and this new Oneness is more truthful than the two polarities that previously existed. For example, **existence** is the unity of creation and destruction, and is more truthful than either of them, because creation and destruction are half-truths.

One of the fundamental pairs of polarities, **Human Personality** and **Spiritual Self**, can also be resolved into a unity. This is achieved through resolving a series of difficult conflicts, an action which gradually contributes to the broadened Oneness. This is the road of Individuation or Spiritual evolution and the theme of the fundamental drama of the human being who, either consciously or unconsciously, aspires to the highest goal or is pushed towards it by an inability to find lasting satisfaction until it has attained that union.

The prominent Italian psychologist Roberto Assagiaoli believes that many crises and conflicts precede the numerous acts of balancing, adjustment and synthesis, but that understanding of the process of synthesis enables one to achieve neutralization more quickly and easily. In his opinion, the essential approach to this process should be avoiding identification with either opposed polarity and controlling their energy from the central consciousness that transcends them. Certainly, such neutralization requires long and strenuous processes which can last several hundred hours and stretch over months or years. The reason for this is simple – Assagioli did not possess a technology which matches the efficiency of PEAT.

PEAT's method of neutralization has no precedent in effectiveness and speed in the known systems of Spiritual development, whether it is the neutralization of Personal Codes that dictate the fundamental life-game, or of other pairs of polarities, which upon neutralization gradually liberate us from the trap of this universe.

I do not know how long it took adepts from the past to attain neutralization of numerous dualities. But they undoubtedly undertook such operations and strove for the final solution of the basic enigma of the manifest universe. According to classical occultism, dualities or polarities are, as such, useless and belong to the realm of unsolved problems. In the past, too, solving such a problem in life, e.g., neutralizing duality, meant balancing it by creating a third element between the polarities. This third element is a practical solution to duality and creates utility in life; it represents various synthetic states of the human mind, which performs the neutralization. Let me remind you that in the Second Arcanum in Tarot, in the middle, between the positive and negative polarities, is the High Priestess **as a Conscious Human Being.**

The connoisseurs of operative hermetism warned the Followers that one pole of existence can never be functional. Creation cannot exist without destruction. In order for one

to act efficiently, one's polarities must be balanced, united into a functional third element. This is always a higher, synthetic state of mind.

Possibly the one to write most clearly about this was Dion Fortune in her book ***The Mystical Qabalah***:

"The Pair of Opposites, by themselves, are not functional because they are mutually neutralizing; it is only when they unite in balanced force to flow forth as a Third, after the symbolism of Father, Mother, and Child, that they achieve dynamic activity, as distinguished from the latent force which is forever locked up in them, awaiting to be called forth."

WALK-INS

ALTHOUGH PEAT IS DIRECTED at therapeutic results, it is primarily a system of Spiritual development, which yields ever deeper experiences. What I am about to say may cause disbelief in some readers or generate criticism, but it has been proven over and over again by experiments I have performed and also by the experiences of other researchers. I am referring to the idea that a considerable number of persons who are interested in the Spiritual field, especially those with persistent and strong interest in it, have not dwelled in their bodies since conception, nor since birth, but have entered them later. They are **walk-ins.**

Sometimes these walk-ins have previously dwelled inside other human bodies on earth, but this usually means that they had come to this planet in their Spiritual bodies from other galaxies, worlds and dimensions as some kind of "missionaries". They had not come in flying saucers, although in some cases I believe that that too is a possibility. On earth they entered the bodies of human beings of various ages, from several months old to middle-aged.

In most cases, the **walk-in** enters the physical body of its "host" at times of great danger (falls from great heights, traffic accidents, attacks, drownings), during illness followed by high fever, surgeries under general anesthesia or states of complete relaxation, sometimes even in sleep. It often happens in near-death experiences. The death in question may be physical or emotional and psychological, such as severe depression or a Spiritual crisis where one feels a strong desire to die.

Mircea Eliade and many other authorities on the subject of shamanism point out that shamans obtain their magic powers through physical or mental disease. When a shaman recovers from a crisis, which is most often Spiritual, and regains control over his state of mind, his personality is drastically altered, his powers increased. Such a change is often a consequence of the body and personality of the shamanistic candidate being taken over by another being – a walk-in. This takeover, however, is usually not recognized, but is interpreted as a shift in personality after experiencing a physical or spiritual crisis.

Descriptions of a conscious Being's entering into a body which is the instrument of manifestation of another being can easily be misinterpreted, so I will provide an additional explanation. According to the teachings of most worthwhile systems of Perennial philosophy, True Being (Self, Atman, Soul...) is omnipresent and therefore static, immovable. But It has the ability to assume various points of view in order to gain certain experiences from them, and so It gives the impression of moving. In the physical universe, Being usually takes on the point of view of a certain physical body and uses this body for a while. At moments of switch Being draws Its life energy from the physical, emotional, and mental body which, until that moment, served It as the instrument of manifestation and the point of view for experiences, without undergoing physical death. At that moment, another individualized consciousness, another Being, enters the abandoned instrument of manifestation and starts using it. Literally, one Soul goes out, another comes in.

These individuals (walk-ins) suppress their feelings very strongly. Until they focus primarily on their Spiritual growth, alternative techniques, various forms of meditation and similar methods, the truth about their true nature remains deeply suppressed.

The PEAT seminar opens up Participants significantly and by the end of the third day, when they find out that some people, whose interests are similar to theirs, are walk-ins, it is possible to perform an experiment which has surprising results. I do not perform it anymore because there is not enough time for it, but my past experiences are very interesting.

For instance, one person described her traffic accident in the center of a city. While driving very fast, she hit a metal pole. The car was completely destroyed, but she suffered only some bruises. She came out of the car and felt very strange. Everything looked unfamiliar: the main square she had seen a million times, buildings, her body, almost everything she saw. She interpreted this as a consequence of the shock she had experienced. But the following stands out: after this event, her interest in hermeticism and Spiritual development suddenly increased and she dedicated all her spare time to these fields. She was nonetheless surprised when, using the muscle test, she checked the following assertion: *"I entered this physical body at the moment of accident"*. Her response was an unambiguous *"Yes!"* When she checked the opposite assertion, *"I have been in this physical body since birth,"* the response was *"NO!"* After a few moments, she was overwhelmed with a clear and strong feeling that she really had entered her physical body at the moment of the accident, and that the strange impressions she then had were a consequence of getting used to the new body and unfamiliar surroundings. She also had a relatively vague memory of entering her body. She had a feeling of seeing from a great height the square and the car riding through it. Next, she remembered descending, closer and closer to the car, which then hit a metal pole. At that moment she abruptly entered the body and found herself in a state of shock.

It is important to know that someone's sudden Spiritual awakening, revised goals and altered identity does not necessarily mean that they are walk-ins, even though this is often the case. There is a difference between **walk-ins** and people we can simply call **awakened**.

A walk-in is a new Being who occupies and continues to maintain an existing human body and personality. **Awakened** is a Being in whom a sudden removal of the "veils" covering Its consciousness occurs, so that It begins to consciously experience the deeper reality of Its Selfhood. Walk-ins have a double task. They discover ever deeper levels of their consciousness and at the same time, memories and the time line of the aborigine whose body they are using.

With most walk-ins insights happen very quickly, after a few muscle tests, and are followed by visions and sudden reminiscences that overflow consciousness. This procedure, which I will not describe here elaborately, considerably shortens the time needed for walk-ins to accept their new reality and reduces confusion which many walk-ins experience for a long period of time. The confusion can be very unpleasant, whether in the everyday life of these persons, or in their Spiritual growth. Under the influence of the new life's energy, one can experience a significant and abrupt transformation of the identity, which fundamentally and unpleasantly affects one's life goals and personal relationships. Life values and goals which were previously desired suddenly lose their charm. What was important to one Being does not need to be important to another. Since each Being has a unique life purpose and experiences It needs to go through during life, the original Being's main life preoccupations and personal relationships may be quite unattractive or repulsive to the new "tenant".

Disturbances in personal relationships, which are frequent, are especially unpleasant. The reason for this is that many such relationships are based on ties from the past, which may not apply to the walk-in. If the host was in a relationship with a love partner because of karma, the walk-in may not be interested in processing and discharging their energy,

because it does not have the same memory of karma and therefore no need to be with the person to whom the host had been attracted. If love partners were mutually attracted because of karma, this magnetism quickly loses its intensity.

The same kind of change in attraction and values may occur in family and professional relationships. Changes of this kind create great confusion both for the walk-in and for the persons with whom it is close, especially if they are not aware of what is happening. Such fundamental and abrupt transformations create great anxiety in everyone who used to be closely connected with the host. This happens because a new Being, with an entirely different mission and life goals, occupies the body and must adapt to expressing the new mind through a personality which was formed and structured by an entirely different Being. Persons surrounding a walk-in also go through a period of suffering: although the physical appearance of the Being has not changed, the Self with which they were previously connected is gone.

I received the following letter (written November 18, 2010) from a young woman with whom I had conducted three individual sessions. She speaks in her letter not only of her experience as a walk-in, but also of the effects of the three sessions.

"Dear Zivorad,

I simply have to thank you again today. Somehow I suddenly feel integrated and present and stable and conscious and alive... happy and complete...

For two years and two months my life was completely maladjusted. In the three times we saw each other I integrated into myself everything I had learned and gone through during that time, and only now do I have the impression that I am at the beginning.

In these four days I understood why suddenly, after the death of the embryo in the 6th month of my pregnancy and my stay at the hospital, with blood pressure of 70/40 (when it probably happened, in sleep, which I will try to make conscious), all my life goals and interests had changed inexplicably, why I had left all the people with whom I had lived and been a friend with until then, why I had read, exercised, meditated for hours each day, why I hadn't turned on the TV in those two years, why my mother had told me each time we met 'You act as if you didn't live on this planet,' why I had started learning astrology, tarot,... reiki,... why I had come to see you...

With gratitude I'm waiting for an entirely new world to open before me, now that I have come to my true home.

I know that my story isn't unique, but I still believe that with each new soul you receive one more star for your final journey, so I wish from the depths of my heart that you receive the biggest shiny star on account of me.

Jelena"

The situation becomes even more complicated because the walk-in inherits the its predecessor's entire past, his unlearned lessons and unresolved conflicts, both conscious and unconscious. The new personality is a complex union of the minds of both Beings, although the new soul's energy is dominant. For someone who was not well-integrated before the appearance of a walk-in, this usually creates strong confusion, because they have both the memories and reality system of one Being, and the interests, goals and reality system of the other. It is as if an earthquake happened – time is needed for the elements of personality structure to settle.

At the first PEAT seminar where I introduced the experiment of checking the moment of entering the physical body using the muscle test, a young electrical engineer dicovered

that he had been in his present body since the age of two, but his rational mind did not accept this. When asked whether he had any childhood diseases with high fever at that time, he decidedly answered that he had never had any childhood diseases. However, after three to four minutes, he said, extremely surprised: *"Yes, I entered this body when I was two. I completely forgot, I had measles then."* He related the long-forgotten memory: he is lying in his bed, sick, with his parents and a doctor beside him. The image of the room was vivid, full of details, and followed by the firm impression that at one moment he had descended from a high place and entered his body.

Many such Beings enter the body while one is drowning. An associate of mine explicitly said: *"I am absolutely certain that I have been in this body since birth or even earlier, since conception. I am entirely one with it. It is me!"* However, the muscle test was negative when she stated *"I have been in this body since birth"*. It was also negative for her early childhood. Suddenly, she had a memory of drowning in a river and temporarily fainting when she was nine. She had a strong impression that she had entered her body then.

Memories of this kind are often followed by strong emotions, tears and astonishment. Many previous experiences immediately become clear and fit into the new life scenario.

People wonder what happens to the previous owner of the physical body. PEAT's methodology makes it possible to answer this question but whether you will use it for this purpose is up to you. Truth be told, PEAT does not lead to a clear awareness of what has happened, just to vague impressions. Many experiences conclude that a mutual agreement on yielding the body occurs on higher levels of consciousness between the old owner and the walk-in, respecting the free will of both parties. The aborigine leaves the body and continues its evolution on another level or finds a new body, most often in the body of a pregnant woman. Often a temporary but strong feeling of loss and grief arises when one finds out that the soul which created the personality and shaped the body is gone; the question often remains: what has happened to it?

On the other hand, the mission of most walk-ins is to help in the transformation of human consciousness on this planet. They do not need all human experiences, especially not the experiences of birth, growing up and living through the family karma. They take over the body and personality which are in accordance with their goals, so that they will not waste time on experiences which are less significant from their viewpoint.

Several other questions also impose themselves on us. One of them is: Why does the walk-in not know from the very beginning what has happened to it? The answer is simple: the Being experiences a shock when it enters a new body as well as oblivion that can last for a short or long period of time. The most important reason for this oblivion is the fact that the walk-in takes over not just the physical body, but also the whole personality of the aborigine, with its strong and weak points, all its memories – even the memories of past lives, relationships with others, etc. It needs some time to adjust and recover from the shock. After this event some changes in its behaviour are noticeable. These people feel a strong nostalgia as they watch the starry sky, are drawn to science fiction movies and books, are interested in mystical phenomena and generally, in the alternative.

However, during a certain period in life walk-ins develop a very strong resistance to the alternative and refuse to accept the unusual experiences they go through. Such resistance is often followed by suffering and dissatisfaction with life. But sooner or later the resistance weakens and walk-ins accept their "extra-terrestrial" origin and gain profound insight into their mission on this planet. These people will say that they always felt like a stranger in their family or social environment. When an experienced Trainer realized at

a PEAT seminar that she was a walk-in, she told me that in her youth she had asked her parents many times to admit to her that they were not her biological parents, that she was adopted.

One of the values of PEAT is that these revelations occur easily and quickly; broad possibilities for gaining ever deeper experiences open for one who has mastered the methodology of PEAT processing.

In recent years, the walk-in phenomenon has also appeared in astrology, which some people firmly believe in. This discipline takes into account aspects of planets in one's chart at certain times and astrologists make decisions and draw conclusions based on these data. In my experience, astrology sometimes makes people passive and dependent on the astrological data. But some astrological analyses are for the most part accurate. Even C.G. Jung used astrology when working with his Clients.

One of the consequences of the walk-in's entering a new body is that their **natal chart, even when made by an experienced astrologist, does not fit their personality, and they have the impression that there was some kind of mistake**. They cannot recognize themselves in their chart.

What is the reason for this? The answer is simple: the astrologist made the chart based on the wrong data – the date of birth of the physical body the walk-in inhabits. Yet the walk-in was actually "born" later, when it entered the new body. If one realizes one is a walk-in (a lot of Spiritually oriented people do realize this now), and if a new natal chart is made, based on the moment one entered the body, very often all elements of the chart fall into place. I have witnessed several such cases.

These occurrences fit into the current general trend of rapid changes apparent in all fields. Astrology cannot be an exception – it, too, must change.

VOID, NOTHING OR EMPTINESS

DURING THE DEEP PEAT process, the practitioner often encounters void, nothing or emptiness as one of the chain contents. Such a content fills many with confusion. Until a few years ago I was not able to resolve this issue, so I was forced to stop the process whenever a Client would say that nothing or void has appeared. I would tell them to come for processing some other time, hoping that then they would have a content I could process. To make things worse, in some Clients nothing or emptiness appears often. I solved this problem on the fly, during a process at a seminar I led a few years ago, in Pennsylvania, U.S.A. On the third day of the seminar a Participant approached me and reported his problem. He told me that, in various methods of therapy and self-development, he always starts with strong emotions, but that at some point his emotions disappear and so do thoughts and other contents, leaving him totally and hopelessly empty, so that there are no contents he might report to the Processor.

This did happen during our process. At one moment he fell silent and after a while, with a confused facial expression, he told me that he was completely empty. A thought came to me then that the emptiness is also a specific content, so I asked him to experience the feeling of emptiness, to first feel the emptiness, then himself, then both simultaneously. The process then proceeded to its successful end.

Now we are able to efficiently solve the problem of emptiness as a content. Here is how. When void or nothing (emptiness) appears as a content, we should ask the Client: *"Where do you feel it? Inside you? Outside? Or everywhere, both inside and outside of you?"* The answer is irrelevant. Its only purpose is to stimulate the Client to experience the emptiness fully.

Whatever the Client answers, we need to clarify the situation further, so we ask her: *"Is it emptiness (nothing) as such, or does it represent something to you? Is it a symbol of something?"* If the Client tells us that it symbolizes something to her, for instance, loneliness, depression, etc, we continue the process with the new content. If she answers that it is just nothing or emptiness, we should proceed as follows:

We will say to our Client:

"Notice that we have two contents or polarities in this experience. There is emptiness (nothing) and there is you, who are aware of that emptiness. Experience that emptiness... Now experience yourself as you are at this moment... Inhale, exhale and tell me, what is happening between you and the emptiness?"

Sometimes a new content appears instead of emptiness. Naturally, we will accept it and continue the process with it. Sometimes the Client is not aware that a new content appeared. For instance, one may say: *"I have only emptiness in my mind and I feel angry about it"*. The Processor should point out: *"Anger is not emptiness. It is a new content. So feel the anger now, inhale, exhale, ..."* and so on.

In this way we will efficiently solve this problem, which used to be unsolvable.

Finally, I would like to stress that so far I have encountered more than fifty Clients

whose Primes were **I and Void**, **I and Nothing** or **I and Emptiness**. In these cases, the Processor should give the Client an additional explanation or discuss how these Primes manifest in life. As I have mentioned, they manifest in a way that allows one to gravitate toward the first Prime, I. One strives at all costs to prove one's value, achieve something, affirm oneself, etc. While focusing one's attention so, one suffers failure (of course, this must happen sooner or later), so that self-affirmation becomes a negative polarity and one focuses on being nothing, withdraws and gives up great ideas, because in this way one is protected from unpleasant failures. After a while that Primordial Polarity becomes negative, because one sees others affirming themselves, etc. and again one begins to strive unconsciously and compulsively for the Prime that is now positive and so continues this eternal game until the PP are neutralized.

CONTROLLING THE FUTURE

THE UNIVERSE WE LIVE in is very complex, but most thinkers accept that its main components are space, time, matter and energy. Of these time is most mystical and difficult to define, so that there are numerous and often contradictory definitions of time. St. Augustine wrote about the elusive nature of time: *"What then is time? If no one asks me, I know what it is. If I wish to explain it to him who asks, I do not know."*

Based on extant documents, it seems that the oldest philosophical concept of time (written in hieroglyphs) is that of the Egyptian thinker Ptahhotep, who lived in the 27th century B.C. Next, time is discussed in Vedas, which originate in the 2nd millennium B.C. They offer a detailed description of Indian cosmogony. According to this complex cosmogony, the universe goes through repetitive cycles of creation, destruction and rebirth, each cycle lasting 4,320,000 earth years. In my book ***Transcendence*** I expounded in detail about the understanding of time in Hindu philosophy, so I will not repeat it here.

Although the majority of the thinkers of old reluctantly accepted that time swallows everything, human aspiration to transcend or control time is ancient. It is a reflection of the often openly expressed, but sometimes hidden, hope to attain immortality. This aspiration is the theme of the oldest extant epic in history, *Epic of Gilgamesh*. Gilgamesh was a great Mesopotamian hero, who was profoundly shaken by the death of his beloved friend Enkidu. This event shaped the rest of his life into a quest for immortality that ended in failure.

Most people accept the division of time into past, present and future. Only the present is immediately perceptible, but it is in constant change, never stopping, and eternally moves from the past towards the future. Past is perceived as inalterable and fixed, future as vague, shapeless and incognizable. But not everyone shares this view.

There are, and always have been, people who can predict future events in some measure. On the other hand, we can change perceptions of past events if we process them using efficient techniques. This has been proven thousands of times by successful processes. For instance, if we process a difficult traumatic experience and remove from it all emotional charge, its nature changes: the unhappy event is replaced by an experience which taught has us something, or, as one of my latest methods (Past-Future Rundown) clearly shows, by emptiness in which we can but do not have to recreate the previous experience. Hence the optimistic statement of some of my associates that it is never too late to experience a happy childhood.

Time as a component of this universe has built-in fixed ideas – for instance, that time is a kind of current that flows in a certain direction. But some enlightened mystics of the past and present directly experience that there exists not one time current, but several concurrent and parallel ones. The idea that each one of us has only one "I" and one time line with a linear sequence of events – the line that stretches from the distant past to the present moment – is logical but limited. Sooner or later, through the experiences obtained by practicing efficient methods of meditation and Spiritual technology, this simplified view of time starts to erode and many new experiences and layers of experiences from the past begin to surface.

If we follow the idea of the linear time line, we can conclude that there are future events which are burdened by emotional charge and therefore appear real. How can future events exist on a time line which stretches to a future that is still non-existent? It is objectively non-existent, but subjectively it may have great influence on people. The following is almost an axiom: **All events which one is not able to confront, one keeps either in the oblivion of the past or in the future**. In the latter case, one feels fear that some day in the future "something unwelcome may happen". These kinds of ideas and feelings one resists. One does not want to experience them, but since one cannot confront them, they persevere. Let me remind you: **Resistance leads to persistence**.

Undesirable events located in the future on the time line cause unwelcome emotional reactions and aberrations in the present. Here is one example. An older married couple had a young daughter about whom they worried a lot. Each evening when she was out, her father experienced the unwanted "future events" followed by fear: that the police were informing him that his daughter was found dead or raped, that she had been killed in a car accident, etc. Her death was obviously located in the future, but from there it continuously influenced the present in a very unpleasant way.

I conducted a DP4 process with the father on two terminals. One was "I, here and now", the other was an event which the father had to experience fully; in it, his daughter was dead. This was very hard for him, but when he managed to do it and the process was finished, in place of the "future event" only emptiness filled with light remained. Fear and other accompanying phenomena disappeared completely.

However strange it may seem, this kind of processing changes our karma, just like the processing of past events does. The father who eliminated his fear for the life of his daughter could learn valuable lessons. For instance, that he could tell her that he loved her, which he had not done for months before this process. Or that he should have intimate talks with her more often. It is a good idea to clear oneself of negative energy by processing potential accidents and deaths of all persons we are close to, if there is any negative charge there. If there is not, we should not try to create it, but any fears should definitely be eliminated. Today this can be done efficiently and quickly. So to the statement that it is never too late to experience a happy childhood, we could add that it is never too early to experience a happy future.

The methods that to a high degree put the future under control are component parts of my Spiritual technology. It all began with the Deep PEAT process. At the end of the process, when the problem seems solved, you should ask the Client: *"What do you think or feel, could this problem return to you in the future against your will?"* If the Client does think or feel so, it is obvious that on her timeline, in the future, there is a concentration of negative energy that influences her at present. You should conduct a new process with it, so that it too is eliminated. The future is put under control in DP4 using the same question, but with that method the emotional charge is usually entirely emptied, so that there is no charge on the future.

Those of you who know my other systems will easily see that in them, too, the future is put under control in great measure: in both methods for eliminating traumas, the Spinner and The Fingertip Method for the elimination of traumas with breaking down of space and time, and in the East-West Method and Happy Moment Method. Many experienced proponents of other systems of therapy and personal growth are confused by developments in the application of these methods and are incapable of comprehending or explaining them. But simply put: in these methods I **break down space and time**. Pay attention to the following: the problematic situation may have happened in a place that is thousands of miles

away, but I ask the Client what the distance is between the tip of her index-finger, which is in the middle of the image of the problem, and **the six points in the room where the process takes place!**

Also, the problematic situation happened in the past, maybe some 10 or 20 years ago, but I ask her to feel it **at the present moment**, as if the situation were happening in the present.

Elimination of time as a frame encompassing a series of identical or similar experiences, which happens with the two congenial systems I developed most recently, **UCP** and **UP**, brings about the miraculous disappearance of all those experiences, no matter how many of them there were – three, four or several hundred. Finding an explanation for this took me many years. Here it is: **Experiences cease to exist, no matter how numerous they are, if the emotional charge constituting the time frame in which they happened is eliminated**. When, at the end of these processes, we ask the Client whether the past and future are real or illusory, almost everyone answers that they are illusions that they themselves create.

A time frame resembles the structure of a whirlpool. Although the whirlpool exists in the water, it also has its individual existence. We can estimate its size, observe the way in which the water twirls in it and its other characteristics. But if the energy that creates it is removed, the frame of the whirlpool disappears, ceases to exist and becomes an inseparable part of the river.

TRAINERS' AND PROCESSORS' SPIRITUAL BENEFITS

AT THE END OF each Spiritual technology course, the Trainer usually thanks the Participants. This may appear to be only a formality, but it is not. Here is why. When we analyze what is happening between the Trainer (or any other leader of a Spiritual group) and the members of the group, we should take into consideration the principles of Spiritual technology on which its methods were built.

Speaking of these principles, we should first mention holographic theory and quantum physics. Both inform us that an objective observer does not exist, that the very process of observation alters the state of the observed object and the observer himself. The observer is actually always a participant in the process. We become part of the process by observing; we are not a separate and objective observer, but part of the process in which we participate.

What does this mean for a Processor of Spiritual technology, and even more importantly, for a Trainer? It means that he not only helps the Client or Participant in a seminar, but that at the same time he also processes and helps himself in the most efficient way. In processing others we are not only observers or analysts of their contents. We make efforts to help them to eliminate their problems and grow Spiritually. For this reason, changes in us are greater than in a disinterested observer or witness. Essentially, all kinds of processing are self-processing in the extreme. Hence the words of George Gurdjieff that the one who wants to continue with his spiritual and psychological development must at some point begin teaching others.

I will share with you a tested fact that just a few people know. When you process an individual Client, both of you benefit. This is the so-called "gain". But when you lead and process more people during your seminar, many will benefit from it. Guess who gains most? Yes, you're right – you do! This is the rule: The **trainer's or group leader's benefit equals the sum of the positive changes of all the group's members.**

This rule applies to many fields and procedures. Here is one example. At the end of the process, we often ask the Client to forgive God, other beings that participated in the creation of her problem and herself, for maintaining that problem for so long. The Trainer can also quietly forgive himself, to himself, for maintaining that problem in the Client for so long. After this, the Trainer usually feels much better. Therefore, when I say to Participants "Thank you all" at the end of my seminar, I really mean it.

MAGICAL AND MYSTICAL

FOLLOWERS OF MANY SPIRITUAL systems are sometimes confused by the difference between magical and mystical (or Gnostic). The difference is simple and comes down to focusing attention and energy. This brings us to the issue of two energetic flows: centrifugal and centripetal.

Centrifugal is the energetic flow that leads outwards, away from the centre. It is the basis of any kind of magic, art and science. In such an act one creates something that has not existed before: a poem, book, painting, a new product or a change in one's environment and being.

Centripetal is the flow that leads inwards, towards the centre of being, God, All Source, Void, etc. We can observe this direction of attention and energy in all Spiritual activities, different kinds of meditation, Yoga, Zen, and the like. In contemporary society it is normal to be more "centrifugal" in the first part of life, more "centripetal" in the second. The former means to strongly aspire to assert oneself in society – to create something outside oneself. During one's development, a time comes when the need to search for self-fulfilment – to dive ever deeper into one's being – arises. Naturally, living in modern society requires alternate movement between the outer and inner worlds, but there exists a dominant tendency in both stages of life.

We have a perfect illustration of these two tendencies in the Gnostic Intensive method, which is life on a small scale. At the beginning of an Intensive, one searches for oneself in the outside world: *"I am a Light Being"*, *"I am a cloud in the sky"* ,etc. Step by step, one eliminates the contents existing outside of one and approaches closer and closer to one's True Being. This is an obvious example of focusing attention and energy centripetally. The two tendencies, centrifugal and centripetal, manifest as creation and discreation. Yoga teaches us that the True Being, Atman, is perfect exactly as It is. There is no need to add anything to It. On the contrary, we only need to discover It and remove the layers of ignorance that obscure It. This means eliminating emotional, psychological and spiritual charges that conceal our genuine nature.

The same happens in Deep PEAT. We move up the chain of contents, closer and closer to our True Nature, peeling off layers of charge until we arrive at the core of our being – Void, All Source, etc. It is true that we create new identities and characteristics in ourselves when a need for them arises, but they should serve us in Spiritual growth. Since it is our karma to live in this society, we should strive to neutralize (integrate) the outer and inner worlds so that they melt together and become One. We must therefore keep in mind what we want to achieve at a certain point in life – creation or discreation – and depending on that, use centrifugal or centripetal movement. This will help us to be more efficient both in the outer and inner worlds.

FEAR OF LIFE CHANGES

PEOPLE OFTEN ARRIVE AT life's crossroads and must decide whether to change something in their lives which creates dissatisfaction: habits and weaknesses, spouse or love partner, job, school, circle of friends… People seldom wonder why they had not made those decisions earlier. The most common scenario for people who face a life turning-point is this: they were in a state of dissatisfaction, but the situation was not unbearable; they have complained to their close friends about circumstances and felt better afterwards, but the situation remained the same.

The reason we often tolerate undesirable or very unpleasant conditions and circumstances is fear of change. We may feel unhappy day after day, but as long as conditions are bearable we will do nothing to alter them, or will only fantasize about the changes. Circumstances need to become truly unbearable for us to step out of our routine and introduce significant changes into our lives. When persons cured from an addiction to drugs or alcohol describe their condition before they were cured, they often say that they had reached the bottom. In general, people do not change until their situation becomes so bad that they do not have a choice anymore.

This speaks volumes about human nature. When we are faced with a choice between the known and the unknown, although the unknown seems much more attractive, the great majority of people will choose the known. Even though we are miserable now, we fear change because we risk becoming even more miserable. Our unpleasant situation is familiar to us, we are used to it and we somehow accept it. With unfamiliar circumstances, we do not know what awaits us and fear that we will be unable to adjust. The unknown is to us like the entrance into a dark cave or a leap into deep, dark water. Most people resist change with all their might. The only members of humankind who actually want changes are babies with dirty diapers.

It is beneficial to ask ourselves which parts of our lives are the result of our decisions, good or bad? Is not the greatest part of our lives the result of not making decisions, but rather of taking the path of least resistance until we are forced to face our situation, which is by then already beyond repair? In other words, in what measure are our lives the result of our conscious decisions, and in what measure does life simply happen to us without our say?

Sometimes we lack the strength to alter a bad situation, but we forget that we always have the power of choice. This is the power which we usually do not believe we have, and often are scared to use. But it is our power! If we cannot change something, we can decide to accept it; when we do, new possibilities open up before our eyes. However, many times in life we are able to change the things about which we complain. Unfortunately, we do not do it.

This is very useful advice wise men have given us:

If you can change the life circumstances that do not suit you or make you discontented, do it as soon as possible. If you can't, change your state of mind, your reaction to them!

SPIRITUAL GROWTH AND PEAT

PEOPLE OFTEN ASK FOR an explanation of how, in the Deep PEAT process, problems vanish when the Client reaches the state of Quantum Vacuum (All Source, the Great Unmanifest, the Great Space). Most are capable of comprehending the mechanism of "peeling off" emotional charge or harmful energy from problems, but they wonder: Does the process have to go in that direction or is it a coincidence?

In order for the explanation to be complete, I must, in a nutshell, present the process of Being's (Atman's) Spiritual evolution. The reason I include this in the text is the fact that Being is a microcosm which repeats, on an individual level, that which occurs in the macrocosm. (as Hermes' law teaches us, **as above, so below**).

Many thinkers have written about Spiritual evolution, which is a philosophical, theological, esoteric and mystical idea. There are significant discrepancies but also common elements in their representations. The earliest accounts of Spiritual evolution appear in ancient Indian and Greek philosophy. There are not many prominent thinkers of these two civilizations who did not offer their vision of the evolution process.

Mircea Eliade, who I have already mentioned in relation to Shamanism, speaks of common elements in the teachings on evolution by ancient peoples – "fall" from the paradisaical state in which people used to live, and Spiritual nostalgia that urges following generations to try to return to the primeval golden age. In its essence, these are cyclic cosmogonies, because Being descends from a sublime state into the depth and density of matter, upon which It begins Its return that lasts for eons, as does the descent. The creation and evolution of the cosmos and Being in it develops in the following way: the highest level of Consciousness descends through a series of steps, gradations or worlds, becoming more and more material and corporeal in the process, before It begins the process of Its return to Oneness, when It passes through the same stages in reverse order.

Helena Petrovna Blavatsky gave a very complex and original account of cosmology, based on Stanzas Dzjana (stanza is a strophe consisting of eight iambic pentameter lines), which she apparently had a chance to see in hidden caves in Tibet. Stanzas, Blavatsky claimed, are an abstract formula that can be applied to all forms of evolution: earthly, solar and cosmic. Seven stanzas represent seven epochs of this formula. According to this theory, the human race in its development passed through a sequence of "root races", beginning with the First race, which was ethereal and devoid of a spiritual apparatus. Lemurian, Atlantean and other races followed before our race, which is the fifth one – Aryan race. After it the sixth, Post-Aryan race, will follow and finally, the seventh race, from which humankind will ascend into a superhuman state of existence.

A similar state of superhuman consciousness, or "divine life", which will be accomplished in the future, is foreshadowed by Sri Aurobindo, who says that there is *"...no reason to put a limit to evolutionary possibility by taking our present organization or status of existence as final. The animal is a laboratory in which Nature has worked out man; man may very well be a laboratory in which she wills to work out superman, to disclose the soul as a divine being, to evolve a divine nature."*

For this short chapter the following is important. Most mystically oriented thinkers agree that the consciousness has descended into matter. Before anything existed, only nothingness could have existed. But that primordial nothingness had to contain an infinite potential because of the infinite number of creations that originated in it. Had there been no such potential, or had it been limited, we would have stopped developing long ago. At the earliest levels of the descent, Being was very close to the Source and had therefore had a plenitude of divine or superhuman abilities. Descending ever deeper into matter via a series of steps, the abilities became more and more limited and scarce, the consciousness ever narrower and dimmed, so that in the end only a tiny spark of consciousness existed beneath the thick layers of matter.

At one point in time the return began and the conscious Being passed through all the degrees through which it had descended, but in reversed order, because now it was climbing up. At another point in time, awakened man ceases to be passively carried by the river of Spiritual evolution, but rather takes the initiative and strives with conscious effort to accelerate his evolution. The path of Atman's fall is a downward spiral which needs to unravel for a long time for Atman to arrive at Its starting point. All Spiritual disciplines and Paths are a reflection of this desire to go back. Swami Vivekananda says that Yoga is nothing but the intensification of individual efforts in one life to shorten the evolutional path, which, without such efforts, would stretch through many lifetimes.

The following is important for understanding Deep PEAT's mechanism. The microcosm is a reflection of the macrocosm; what has been happening in the macrocosm for many eons is now happening in the microcosm, or the humans of our time, in a short period measured by minutes. Naturally, Being as a microcosm cannot entirely recapitulate the macrocosmic evolution in just one short PEAT process. Whether our Client knows it or not, by telling the Processor what comes to her mind next, she climbs to ever higher levels of consciousness; that is, she moves ever deeper, towards the core of her True Being.

During this ascent, layers of negative energy – psychological and emotional charge – fall away like dried scabs from healed skin. Being reaches the Great Unmanifest or Great Space quickly and enters the higher state of consciousness, where there are no problems. The problem from which It had started the process disappears. Naturally, on the higher level of Oneness, where there are no differences, Being remains for a very short time, before returning to the everyday perception of the world, but each ascent of this kind broadens Its mind and makes the next ascent easier, until one day that level becomes Its quotidian dwelling. The Being will then be transformed, as Blavatsky and Aurobindo write, into a superhuman. This, in a nutshell, is the account of what happens during a Deep PEAT process.

TRANSDIMENSIONAL BREATHING

TRANSDIMENSIONAL BREATHING IS A very useful technique for opening Participants of the PEAT seminar emotionally, but it is also successfully used independently. If Participants are emotionally closed, the instructor should apply this technique at the end of the first day of the seminar. The Participants will become considerably more open, and will enter the second day with less reserve and fewer inhibitions. However, you can also use this technique at the end of the seminar. Then the effect will be much stronger, experiences more profound and universal. In a way this will be the crown of the three-day seminar and many Participants will have exceptionally valuable experiences.

One certainly can not lead a Transdimensional Breathing session based solely on reading this text. One must experience the technique as a Participant and assist a good instructor at least once. The technique is safe and harmless when used properly. There may be strong catharses, uncontrolled body movements and convulsions, screaming or hysterical laughter. All of these can frighten an inexperienced instructor.

Before starting the session, the instructor must warn the Participants that this technique is not appropriate for those who have suffered or suffer from epilepsy, because the hyperventilation which occurs may cause an attack. Also, persons with weak hearts and pregnant women in the late stages of pregnancy should not be accepted as Participants. For others, the procedure usually has valuable therapeutic effects.

Many of you have read or heard the stories of prana, chi energy, or cosmic energies. During Transdimensional Breathing you will doubtlessly feel a very strong flow of this energy through your whole body, especially through the forearms and hands, solar plexus and muscles around the mouth. Although similar to the individual techniques for conscious breathing, which are many – Rebirthing, Holotropic Breathwork, Vivation, Integrative Breathwork, etc. – this technique is superior to them.

In Transdimensional Breathing, psychic energy, which has the characteristics of cosmic energy, is generated by conscious breathing in the most perfect structure known to man – the circle. Energy in the circle circulates rapidly, passing through all Participants equally. It is considerably stronger than individual breathing. Here, the energies of individuals do not add up, but multiply.

Participants hold hands, the palm of the left (passive) hand facing up, because it receives energy, the palm of the right hand facing down, because it transfers it to one's neighbor. In this way, energy circulates in the group counter-clockwise. People breathe with their mouths open, deeper, louder and faster than usual.

The most efficient situation is when there are 10 to 15 Participants. This technique can be done with smaller groups as well, but then there are technical problems. Lying in a circle holding hands with fewer than eight Participants is very difficult. Smaller groups, with 3 to 7 Participants, may use the technique while sitting on chairs. The fewer Participants, the smaller the impact. While lying down the body is more relaxed, the altered states of mind deeper, and energy circulates more freely.

Once the hands are joined, the circle must stay unbroken until the end of the session. Under no circumstances is the circular connection to be broken (for example, so that Participants can rub their eyes, scratch their noses, etc.). This may cause a concentration of energy to the left from where the circle was broken, the consequences of which may be very unpleasant. Agreement about keeping the connection unbroken until the end of the session must therefore be made quickly before the breathing process begins.

The most fruitful stage of such a session is its very end, when the Participants start to breathe normally, with their eyes closed. There is complete silence, people have sublime looks on their faces, and most of them enter an altered state of consciousness. They have curious experiences, usually very profound and often "cosmic". They may perceive the whole group as one huge Being; some see aliens curiously watching what is happening in the room from above, and many have the impression that they are not breathing alone, but that the breathing is happening independently of them. Some Participants visit strange worlds and have experiences they cannot adequately describe.

A friend of mine had a very strange and touching experience during a session of Transdimensional Breathing. He had a strong impression that he had gone into some kind of crystal universe, where there were crystal cities and crystal beings, with whom he communicated telepathically. His experience was so profound that afterwards he gave up Spiritual work for a year, because he felt the need to assimilate it.

However, the most important use of this technique is to open up Participants emotionally at the end of the first day of a three-day PEAT course, or to provide an especially effective ending to it.

CORRIDORS TO NEW DIMENSIONS OF CONSCIOUSNESS

IN A SHORT PERIOD of time, PEAT has experientially proven itself to be a heuristic system of Spiritual development, because it frees us from dark deposits which burden our experiences in the material universe, and raises us to a higher level of consciousness. From that higher level, wider views are opening toward new corridors of consciousness. Not even the wildest leap of imagination can tell us where they will lead. At this moment, I can mention only some of the fields of research, the ones that have arisen recently.

CREATIVE PROCESSING

I initially believed one could use PEAT only to process problems and unwanted states. But after a few years I started working on the creation of **wanted states, positive personality traits and pleasurable experiences**. This type of work is done with the DP4 method and is called **Spiritual engineering**.

Deep PEAT is primarily a discreative method, one that eliminates undesirable states of mind. In the beginning, we used it as a creative procedure as well, to develop positive states and personality traits. But experience has shown that Deep PEAT was not the most efficient approach. I therefore abandoned it and started to apply the exceptionally efficient DP4.

Until a few years ago, contemporary psychology disregarded what was good, healthy and creative in the human being. Psychology was a branch of science for researching disturbances, illness and trauma, and sometimes "victimology" or the science of victims. In most psychological literature, human beings are described as essentially passive and all we can do for them is repair damaged childhoods, destructive habits and tendencies and disrupted abilities. However, to some original thinkers it was clear that psychology must not be limited only to negative fields. It must research strengths, virtues and creative tendencies, and develop methods for supporting what is best in us. Making better lives for people who were not struggling with serious disturbances and supporting creativity and development of higher spiritual abilities was left to transpersonal psychology, which is still considered an intruder in the realm of formal psychology.

The first to apply this approach was the founder of humanistic psychology, Abraham Maslow. In his book ***Toward a Psychology of Being***, published in the 1940s, Maslow offered a theory of human motivation based on unsatisfied needs. Before the human being is capable of acting unselfishly, Maslow claimed, its hierarchically lower needs must be fulfilled: physiological needs and the need for safety, love and respect. When they are satisfied, human beings can direct their attention towards development and self-actualization. Satisfying hierarchically lower needs makes us healthy, whereas preventing their satisfaction makes us sick or leads us to act in negative ways.

Satisfying lower needs enables one to have what Maslow called "peak experiences". These are experiences of special joy and great excitement, the feeling of being One with the world and all beings, etc. They usually happen spontaneously, but are often stimulated by strong love, sublime music or by observing the greatness of nature. They can also be activated by tragic occurrences – they may happen when one recovers from serious depression, has a grave illness or faces death..

The strongest peak experiences are relatively rare. They cause a person to feel great ecstasy, wonder and awe, and that infinite horizons are opening up. Poets often describe them as states of ecstasy, religious people as mystical experiences. With the Gnostic Intensive method, some people had peak experiences at the moments of Direct Experience of Truth.

It has long been known that when the time is ripe, ideas begin to float in the Spiritual universe and actualize in several places simultaneously. A few years after I shaped PEAT, I was informed that the American Psychological Association had rewarded Barbara Fredrickson for creating the psychological theory "Broaden and Build". Her theory emphasizes that positive emotions broaden human thoughts and actions (as opposed to negative emotions, which narrow and impoverish the repertoire of thoughts and activities). In time this broadening of possible solutions to life's challenges and events creates an "upward spiral", which builds and strengthens one's core and character, stabilizes one's social connections and contributes to one's health and welfare. This theory clarifies how short-lived positive emotions can give permanent results, transforming people into stronger, healthier and more creative individuals.

I must, however, immediately point out that focusing on positive traits and states, if the negative ones have not been eliminated, cannot assure permanent beneficial results, because it is **denial of the existing state**. This would be like placing a veneer on a rotten tooth. In such a situation, it is necessary to first remove negative contents, just like the dentist must first remove the rotten parts of a tooth. But if there are no negative contents, and in the mind (or body) only a positive state/trait exists, positive states can be created and further developed.

In the earliest stages of PEAT, I had used procedures borrowed from Meridian psychology to create positive states, but I abandoned them because they proved to be inefficient. I have created DP4, which transcends all known methods regarding efficiency and speed. Nothing compares to this truly miraculous method. Anyone who has tried it knows this. Its greatest value is that it can be applied with equal efficiency to removing negative states and problems and creating desirable states and personality traits.

BEYOND PRIMORDIAL POLARITIES: THE GREAT SPACE

IN MY FIRST POSTING regarding PEAT on internet discussion lists (summer 1999), where I described the development of PEAT and the neutralization of Primes, I insisted that there was no reason for any secrecy regarding Primes technology. I finished that text with these words: *"Forgive me, but actually there is some secrecy – there is one thing I can't tell you about yet. Well, I've already gone one long step beyond Codes. It's something close to science fiction. Up until today, four individuals have done it. I can't speak about it because every person should discover it for himself/herself and information could be suggestive. I still don't know much about it. What is important is this: Everybody who continues processing after discovery of Codes must get to the next stage."*

A lot of time has passed since then. I was occupied with PEAT development, leading workshops, Processors' Training Courses and with writing several books. Thus, I was unable to continue with systematic research of the realm beyond PP. But when you process the same person a few times, that person has got to come to the threshold of that world. Today there are about 20 such people. Tibetan Buddhism calls that world Great Space, Zen practitioners call it Sunyata, modern physicists the Quantum Vacuum.

What directed my attention to the Great Space was a symptom I now call a "guide post". Here is what it looks like. After PP neutralization, in some later process, one will resolve some problem, but in spite of feeling relief and liberation, will soon notice a very weak but persistent feeling of pressure in the body. Most often it is located in the solar plexus, the middle of the chest, throat, forehead or nape of the neck. Sometimes a Client will not inform the Processor about it, but if asked if there is any part of the body where there is some pressure, the Client will discover it after a short scan of the body.

PROCEDURE FOR ENTERING THE GREAT SPACE

The procedure goes like this. We ask the Client to close her eyes and place two fingers on the point beneath the eyebrow. Then we ask her:

1. **Does that pressure come from your body or from an outside world?**

   After some hesitation a Client will almost always say that it comes from an outside world. If the Client says that it comes from within, that feeling is not a "guide post", and that is the end of the process.

   If the answer is that the pressure comes from an outside world, the next question follows.

2. **Does it come from this world, from this universe, or from some other world or universe?**

If the Client says the pressure is coming from this world, it is the end of the process.

But the majority of subjects will answer that the pressure is coming from some other world/universe. Then you give her the next instruction.

3. **Direct yourself toward the source of that pressure and point your hand towards the point in that world from which the pressure is coming.**

   Sometimes the Client needs additional stimulation to do that, because she hesitates or cannot pinpoint it exactly, and so on. Encourage the Client without applying too much pressure on her: **"It's easy. Just feel the direction the pressure is coming from, turn towards that direction and let your hand show us itself where that point is."**

   So far, it has never happened that a Client persists that she is not able to do it. After a few seconds, the Client typically raises a hand and shows the direction from which the pressure came.

4. **In your thoughts and feelings, transfer yourself to that world. Be there. Tell me, or nod your head, when you are there.**

   When you get an affirmative answer, give the Client the next instruction.

5. **From that world, take a look at your body, which is here. Tell me how it looks to you and what you feel watching it.**

   Until now, all subjects have given almost identical answers: *"It looks tiny"*, *"It's small, like a spot" "I look like an ant"* and similar answers.

6. **In that world, where you are looking from, how big are you?**

   Again, the answers are very similar. *"I'm huge," "I'm limitless," "I'm infinitely big."* Subjects also spontaneously give statements like *"This here is the True I. That tiny being in the room is just a small part of me."* Such words are often followed with excitement, and sometimes with tears. If we ask the subject, if in that place she observes the world from one point in space, for example, the eyes, we usually get the answer that the place one is observing from is not a point, but an endlessly great space. One's sense of sight is panoramic and as broad as the subject herself.

From this point on, my experiments proceeded in different directions. I will describe some of the most interesting.

STUDY OF THIS FIELD

Speaking previously of Primes neutralization, I mentioned Airic Leon, one of the earliest researchers of Spiritual methodologies. He was one of the first people who reacted to my post on Internet discussion forums about PEAT processing as a method for uncovering Primes. We exchanged several emails to our mutual benefit. In the first one, he had already responded to my hint that there is a level of consciousness beyond Personal Codes. His attention was especially attracted to this part of my post: *"Forgive me, but actually there is some secrecy – there is one thing I can't tell you about yet. Well, I've already gone one long step beyond Codes. It's something close to science fiction."*

He went on to say:

"That post really got my attention since I have run into that 'Science Fiction' area myself, which prompted me to create and start processing to major cognitions the following

auditing questions which I send on to you and which may or may not be of any interest to you."

I am grateful to Airic for sending me those questions. There were eleven of them and I adopted nine, combined them with the PEAT methodology and got some valuable results. Here is the procedure.

One concentrates on one question in turn, moving one's fingers over the three acupoints. If the question is not entirely processed when one comes to the third point, one can start a new round of three points.

You should not let your Client go through the questions too quickly. The Processor should repeat each question until it is completely empty.

What did you experience that caused you to create your Primes?

How did you first restrain yourself from the full use of your power?

Why did you first limit yourself?

Why do you still feel it is necessary to limit or restrain yourself?

Why do you still feel it is necessary to limit or restrain others?

Why do you think it is necessary that you are never powerful?

How do you limit and restrain others in their manifestations?

What would happen if you would free yourself from limitations and restraint?

What would happen if others were free from limitations and restraint?

We do not get equally interesting and valuable answers to all the questions, so in my research I focused on some of them. It is noteworthy that the answers subjects received from their unconscious coincided to a degree with the assertions of some researchers about Atman's cosmic history.

Following are answers to the first question (**What did you experience that caused you to create your Primes?)**: *"Out of eternal quiescence, a sudden impulse to create appeared." "It was a whim! I feel grief because I limited myself that way, because I left something infinite." "Feeling of some huge energy transforming itself to some other kind of energy, a terrible compression, huge potential…Out of that center, energy spreads to all sides, it's a terrible expansion. The energy has the shape of light beams. They are pulling away from each other; it is as though an energetic field is created from some energetic threads… "*

One person stated that **curiosity** induced her to create her PP; another, that *"from the infinite boredom, fun begins"*. Many mention oblivion of the state from which they came: *"I experienced being compressed into a small dot. Everything was compressed into it. I forgot myself there and there I stayed."*

The most frequent reasons **why an individual restrained itself in its manifestation** are again *"whim," "without any reason"* and *"oblivion of my true, infinite nature."*

To the question **what would happen if the subject herself or other Beings were liberated from limitations and restraint**, these answers are most frequent: *"I don't know,"* and *"Everything would stop existing"* or *"Everything would be destroyed or would somehow disappear."*

I also added some of my own questions. The following has proven very fruitful: **"How can you liberate yourself from this universe?"** I used that question to start the Deep processing. Here is the transcript of the session with one of my associates:

I don't know what would have to happen for me to free myself.

I feel as if I were in endless blue space and I hear a buzz of strong energy.

In that endless space I feel the presence of other Beings, serenity and love emanating from them towards me.

I am in some strange, infinite world; relationships between Beings are balanced here, without ups and downs.

There is a movement there towards a distant point of light, very far from me.

That point is a passage into the white light, a new infinity.

It's a completely different world, without definite forms. Forms are made of light and somehow fluid, but they do have a kind of boundary, depending on how you look at them. If you look from the outside, you don't see anything. If you look from the inside, you can see Beings and their indefinite forms.

I feel their joy because I've come to them. We communicate telepathically. I feel that I'm accepted.

With that light I can heal in this world of ours, where I came from.

Another person entered from the Great Space into the world of Beings resembling dolphins, but without definite boundaries. She telepathically communicated with them and she also learned from them about the possibility of transferring their knowledge of healing into our world (about this, see my book ***The Return to Oneness***).

I must emphasize that there have been only a few experiments of this kind so far. Out of these, the conclusion can be drawn (which could be premature) that the Great Space beyond the Primes is some kind of a corridor to parallel or simultaneously existing universes. It is obviously the Zero point. It is possible to enter it shortly after some strong bond with the physical universe has been dissolved. There is a period then of free movement of consciousness, when you can oscillate between the Zero point and the universe of matter, energy, space and time, but also some other universes, which seem to be simultaneous or parallel. The Being is most strongly attracted to the physical universe, because large concentrations of Its psychic energy are blocked there. In parallel universes, phenomena and relationships considerably differ from what we are used to, so one has difficulties communicating what is happening and what one is encountering.

In order to obtain operative knowledge and draw correct conclusions, we will need the persistent work of many researchers, a fiery heart and a cool head.

SPIRITUAL GROWTH AND HAPPINESS

ACHIEVING HAPPINESS IS ONE of the eternal human aspirations. Old fairy tales and legends usually have the happy ending: *"They lived happily ever after."* A hero killed a terrifying dragon after many years and obtained a magic sword or hat that can make him invisible; a prince who at birth was separated from his noble family after many hardships finds his parents and his place in society; a ridiculed and humiliated pauper in the end shows miraculous skills and due to well-deserved luck, wins the hand of a king's daughter... And all of them live happily ever after.

People persistently try to reach the state of happiness, and even though it keeps eluding them, deep in their hearts they secretly hope that happiness can be seized. They try to become happy in various ways – through success and social affirmation, money, love from the oppostite sex, gambling, artistic and other creative activities... it seems there is no end to these pursuits. Not just ordinary people, but famous thinkers, too, strive to find happiness. From all of us arises the primeval desire to fulfill our dreams, to approach the absolute while we are still on this earth. This, in essence, is pursuit of infinity. Many who encounter the methods of Spiritual and self-development find that they have finally, after a long search, found a safe road to happiness.

However, in Spiritual work, too, happiness continues to elude us, always remaining on the other side of the rainbow. It seems to us that we have not found the right method or the true Master who will show us the way, that we were not persistent enough in applying the method which brought others to the desired state, etc. The situation is made worse by stories from New Age literature, which include exalted descriptions of mystics who see God's mercy and infinite happiness all around them, while viewing the problems of others with superior smiles which fade at nothing.

The universe is a vast ocean of possibilities, phenomena and games. People divide and classify it according to many criteria and categories. Based on my experience, one of the most useful criteria for a human being is the classification according to basic aspirations or **spheres of activity**, of which there are eight. When something has a name, it is easier to notice and think about it. The spheres of activity are hierarchical. When one is almost attained, the next one, broader and higher, takes the central place in the mind, although all the other spheres are also present. The process continues in this way to the eighth sphere. Spiritual maturation is like the spreading of concentric circles, so that at some point in our development we must come in touch with the primordial. I wrote about the spheres of activity in my book ***The Return to Oneness***, using the term dynamisms, so I will not discuss them here.

There are several ways to define the Spiritual level one is on. The following is closest to the truth: **One's Spiritual level is the limitation of Spiritual perception one has at a certain moment.** As one develops Spiritually, one spreads into new spaces and through the world's dimensions. When one expands in this way, parts of life that were thus far obscure open up. The Spiritual Being becomes bigger and bigger, because It encompasses new and

wider areas of life. But there is also the other side of the coin. What one did not notice earlier – what was less important or unimportant – now gains dominance. This means that the things that were outside one's sphere of mind become one's dominant values, and at the same time, problems.

At the beginning of life, people usually perceive as most important what belongs to them as individuals: relationships with people, values, self-affirmation and the like. In normal Spiritual and emotional development, at some moment one's emotional partner and family members gain importance, and the welfare of one's children or other beloved ones becomes most valuable. One is then in the second sphere, although the first one is still there. The problems of other beings become much more important than their own, but people perceive them as their own problems and take responsibility for them. To a certain degree, this responsibility encompasses their behaviors, successes, failures, joys and sorrows. This, in the highest measure, is how parents feel about what happens to their children.

If we continue to grow Spiritually, we reach into new areas of life and embrace as part of ourselves the relationships and values of the group or game to which we belong. We experience what happens to the group as our own experiences, whether they are positive or negative. This is the situation we encounter in team sports, when a player subordinates his interests to the interests of the whole team. Such a person suffers when his group is defeated, is happy and joyful when it wins. It is a well-known fact that the most successful companies are the ones which stimulate their employees to feel responsible for the welfare of the whole company.

As part of further development, one continues to spread one's sphere of influence, action and feeling to all of humanity. People in whom the aspiration for the welfare of mankind is dominant do not pay attention to skin color, religion or national origin. They become involved in activities that benefit all of humanity. Examples are Albert Schweitzer and Mother Teresa.

The next level of Spiritual development is embracing not only humanity, but all living creatures. People in this realm fight for the welfare of animals and plants as they do for humans, because they experience the whole living world as part of themselves.

Further Spiritual development leads to the spreading of Being onto the entire world and all its components. Persons at this level will suffer when irresponsible individuals (who function in the lower spheres) break off stalactites in caves or when they become aware of nuclear plant construction, nuclear weapons tests, pollution of the atmosphere or destruction of the ozone layer.

On an even higher level of development, one identifies with Spiritual manifestations, the Spiritual world and Spiritual level of consciousness. By accepting the existence of different attitudes and ideas and acting in a way that makes possible the welfare of the whole supra-physical world of ideas and points of view, one becomes responsible for the seventh realm of existence.

Finally, great Spiritual Masters feel inside their being all viewpoints and all possibilities, no longer perceive the division of good and evil, and experience within themselves all that exists, all causes and consequences. This is surviving through the Highest Being, God or eternity.

For this reason the hope that we will attain permanent happiness once we achieve our goals is illusory, because as we develop our Being spreads and encompasses new spaces, dimensions, and problems. You cannot avoid this process even if you want to, except for a

short while. In each person all these aspirations exist at the same time, but at certain times of Spiritual development, one of them is dominant. One becomes the True Self more and more as one grows, spreads and embraces higher and wider spheres. Sphere number eight – aspiration to exist through God or eternity – is to a higher degree your True Self than the first sphere or any other below the eighth.

Concentrating primarily on one of the spheres does not mean that one has transcended all the lower spheres. In people who try to devote themselves exclusively to one sphere (usually to one of the higher ones), excluding the others, imbalance can clearly be observed, no matter how high an opinion they have of themselves. For instance, a mother of five children, the youngest of which is only one year old, leaves her family, saying that she is devoting herself to the Highest, while the welfare of the children is unimportant and their suffering because of their mother's action is only an obstacle on her path to the Highest. We can also often observe that people who give all their attention and love to animals are very intolerant of people, sometimes even misanthropes.

The most balanced situation is when spheres are in accordance. If you try to separate them and create opposition, conflicts will inevitably arise between them and you will experience this as opposition inside you – you will more or less become a divided personality. You should avoid this at all costs. Conflicts you have in everyday life are enough; do not create additional ones yourself.

On the contrary, you can move towards the accomplishment of your own goals and simultaneously cooperate with and help others, be successful in a social group that contributes to the welfare of mankind, while supporting the whole environment, both the animate and inanimate. You can do this while being simultaneously open to various points of view and ideas; such an attitude can help you to establish a balanced relationship with all that exists. If the spheres are in accordance, what is good for the lower spheres will also be good for the higher ones and vice versa.

However, a temporary attainment of the state of happiness, or, put more precisely, fulfillment and satisfaction with life and oneself, is not out of the reach of contemporary man. This has been proven by recent psychological research, since the topic of contentment in life has also attracted the attention of some psychologists. What will surprise many of you is the simple truth that happiness does not depend on obtaining something, but rather on creating the feeling of **gratitute** in us.

Gratitude is being mentioned in social psychology only recently. It is defined as an emotion that encourages socially acceptable behavior. It is connected to the understanding that one experiences good fortune as a result of the influence of something or someone outside of oneself. Gratitude has a central place in all social interactions. Parents teach their children early in life to say *"Thank you"*. In many religious rituals gratitude for the experienced mercy is expressed. Gratitude improves the relationship between the person who expresses it and the person who accepts it. In the context of this chapter, the relationship between expressing gratitude and feeling happiness is important. Feelings of satisfaction, fulfillment and happiness are the main psychological effects of gratitude. In Maslow's model of self-actualization it is asserted that self-actualizing persons always express new gratitute in life.

Dr. Martin Seligman's Positive Psychology points out the direct link between the feeling of gratitude and the feeling of happiness, which arises as its consequence. He offers exercises which help one to feel and express greater gratitude in order to experience happiness more strongly and deeply. It has been statistically established through testing that people who feel gratitude are happier. On the contrary, people who lack gratitude are clinically diagnosed as narcissistic. Seligman teaches that the feeling of happiness can be nurtured and

developed through positive personality traits such as kindness, originality, humor, magnanimity and optimism.

Another psychologist, Dr. John Demartini, went even further, creating the term "gratitude effect", which he defines as: *"Whatever we think about and thank about we bring about"*. Other psychological research shows that gratitude towards others and life as a whole is closely connected to admiration, exaltation, pride and the feeling of wonder when facing life's phenomena. From the point of view of this book, it is very useful if, at the end of a successful process, the Processor incites the Client to feel gratitude. He should explain to the Client that she should not feel gratitude towards the Processor because that would be a selfish ego-game. The Client's gratitude should be directed towards others, the invisible forces which led her to the process and towards life as a whole, as some poets do who perceive life as an infinite miracle. Such gratitude will benefit the Client more than anyone else. The following research proves it.

Psychologists Robert Emmons and Michael McCullough wanted to research the effect of frequently reminding people of the positive things in their lives. They had three groups of subjects, all of whom were asked to take some time at the end of each week to write down their experiences. The members of the first group needed to describe five things for which they were grateful, of the second, five things that unsettled them or made them angry, and the third group recorded five ordinary events that had happened that week.

In the first group, experiences such as feeling the beauty of a sunset, noble behavior of their friends, etc. were dominant. In the second, the experiences were filling in tax forms, children's fights and quarrels with the spouse. The third group described meals, driving to work, talks with colleagues and similar everyday events. The result was surprising. In comparison to the second and third group, the ones who repeatedly directed their attention to the feeling of gratitude were much more optimistic in regard to the future, were healthier and in better physical shape, more satisfied with their lives and much happier.

However, these states can only be achieved temporarily. More permanent attainment of happiness, or, more precisely, of safety and satisfaction, can be achieved on a certain level if you cease to grow Spiritually. This does not seem logical, but it is true. Growth implies constant confrontation with new challenges. If one gives up growth, one will be free of the problems growth entails. Yet such a stagnation cannot last forever, because sooner or later one will feel the aspiration for new goals and will encounter new problems, which are nothing but obstacles that separate one from those goals. If you take a close look at the stories about mystics who live in a state of permanent happiness, you will see that they have withdrawn from the world and live in monasteries, Spiritual centers or caves. There they can continuously and exclusively be with God; they do not have to worry about food and their children's health, misfortunes that happen in the world around them, or evil that some of their brothers inflict on Mother Earth.

When the Followers of the Path of Truth need to choose which of the two spheres they will devote themselves to permanently (because one cannot devote oneself to both), the heart must resolve this dilemma. About this speaks the story "The Voice of the Heart and the Truth", which I related in my book ***Encounters with Truth***. I will repeat it here.

> A great roshi felt as a boy an irresistible aspiration for the Truth. He could not immediately fulfill his desire and search for a Master, because his father had died young, so he had to support his mother. When he had managed to save some money, he left it for his mother, together with the note: *"Dear Mother, forgive me for leaving, but I cannot resist the call of the Truth."* He left and nothing was heard from him.

Many years passed. The mother grew old and nearly blind. She lived from alms. Feeling that her end was nearing, she wanted to see her son once again before she died. One day she felt new hope: a pilgrim, who had previously stayed in an out-of the-way monastery in a distant part of Japan, came to her village. He told her that the head of the monastery was probably her son. Anxious to see him again, the mother set off on a long and tiresome journey to find the monastery.

After much wandering and many hardships, the mother, who was by that time completely exhausted, arrived at the monastery's gate. A young monk, the gate-keeper, asked her the reason for her visit. She briefly told him about her son and explained that she was certain he was the head of the monastery. She emphasized that she was not there to disturb him, but that her last wish was to see him again, so that she could die in peace.

The monk told her to wait. When he went to the head of the monastery and related the old woman's words, the man put his head in his hands and stayed silent for a long time. The young monk saw the inner struggle that was raging in the Master, and he waited, agitated, for him to make his decision. Finally, the Master raised his head. His eyes were full of tears as he said: *"Tell her that she has made a mistake. I am not her son."*

The young monk did not dare object. He bowed and went back to the old woman. *"The Master is very sorry,"* he said, *"but you are mistaken. He says that he is not your son."* Her spirit broken, the old woman dragged herself to an abandoned hut near the monastery. The monks brought her food, but she refused to eat and after several days, she died.

The young monk said nothing for a while, respecting the Master's decision, but finally he could not hold back any longer. He went to see him and asked: *"Master, I have always admired your fairness. Please tell me, why did you act like that? It was your mother, wasn't it?"*

"Yes, it was my mother," the head of the Monastery said with tears in his eyes. *"She was old and exhausted. I was afraid that if I had seen her, I would have been overwhelmed with the desire to protect her and take care of her. If I had accepted her to live in the monastery, I could not have devoted all my time to the disciples. I am responsible for the Spiritual growth of many who have sacrificed everything for the Truth. When we hesitate between the voice of our heart and the Truth, we must always choose the Truth. "*

We all like happy endings, and so this story has one. The night after his mother died, in his dreams the Master found himself in the afterworld, where he met his mother. She emanated happiness like a shining star. She told him not only that she forgave him, but also that she was proud that he had placed the Truth above all else. Seeing that his mother had experienced enlightenment, the roshi cried with joy.

HOW TO BE A PROCESSOR OR A TRAINER

AFTER READING ONE OF my books expounding methods for processing Clients, people ask: How does one become a Processor or a Trainer of Spiritual Technology? Which qualifications and abilities are necessary?

There are three levels: Processor, Trainer and Trainers' Trainer.

Each person who completes a **3-day Processors' Training course**, held by a validated Trainer, receives a Processors' certificate. Truth be told, many of those Participants do not continue to work, either with themselves or with others, after the seminar. This often happens with people who participate in seminars of this kind. The most common reason for inactivity is the hesitation people feel because they fear failure. Unfortunately, experience shows that one is lost as a Processor if one does not start to work within one month after the end of the seminar. This is why Trainers emphatically advise Participants to start working without giving too much thought to the mistakes they might make. Here we encounter the axiom again: **Any kind of processing, no matter how erroneous, is better than no processing.**

I have had some gifted people at my seminars; it was obvious that they would have been very good Processors and Trainers, but they remained passive afterward. Naturally, nothing was ever heard of them as Processors again. On the other hand, there have been people at my seminars who seemed hopeless, but they started practicing right away. They made mistakes, they "fell down and got up again" many times and now they are efficient Processors or Trainers. One such person was not among the best Participants at my first seminar in the U.S.A. But this person continued to work, and persisted through many years. Now this person is one of the best Trainers, who processes Clients tête-à-tête, via phone and Skype, trains Processors, and gives successful video-conferences and consultations. It is obvious that here, as in many other fields, persistence is the determining factor.

The 3-day Processors' Training Course is the basis with which one begins. Some Processors sooner or later express the desire to become Trainers who will train other Processors. They need to take a **4-day Trainers' Training Course** as well. I lead such courses in small groups of usually 6 to 8 Participants. At these seminars, training is more rigorous, mistakes that basically everyone makes are corrected and Participants are enabled to completely comprehend the basic principles of Spiritual Technology and its inner structure. Those who go through a Trainers' seminar usually say that subsequently they can answer any question and solve any situation at their own seminars.

Besides persistence in applying the knowledge obtained at the seminars, Processors and Trainers need to possess some additional characteristics. These are necessary for the practitioners of other systems as well, especially the Gnostic Intensive.

Total devotion to the Clients or Participants at seminars. As long as one works with a Client or leads a seminar, nothing else may exist for one – personal problems, thoughts about what may happen at home while one is absent, about what one's spouse or emotional

partner is doing, etc. There must be only one goal – to help the Client, or, if one is a Trainer, to train as many Participants as possible to be good Processors.

Ability to create in them conviction that they can pass through crises that often arise during a process or seminar.

Love for Clients and Participants of seminars, or at least, a positive emotional attitude.

Truthfulness, authenticity and originality. The Processor and Trainer may not make false promises. For example, a Trainer was telling his Participants that they would be able to disperse clouds with their thoughts after the neutralization of their PP. Both the Processor and the Trainer should be who they are. It is natural that in the period immediately following the seminar they will work in a way that resembles the person who has trained them. But after a while they need to develop their own approach to processing, which will be a reflection of their personality.

The Processor and Trainer need to continuously improve themselves. It is a ceaseless process, because the method itself is also changing and improving.

Responsibility. The Processor is entirely responsible for his Client, the Trainer for his seminar. Nobody else can take this responsibility.

School qualifications do not matter. One who is educated in psychology may have an easier time applying Spiritual Technology and feel more confident in relation to Clients, but not necessarily. Yet such education can also be a handicap, if the Processor or Trainer tries to apply previously learned approaches to this field. In everyday speech this is referred to as professional deformation. Whenever I have been asked whether a person who is not a psychologist or psychiatrist will in practice be inferior to the professionals, I have remembered the story of Somerset Maugham "**Bell ringer of the Notre Dame church".** Here it is.

> The bell ringer of the Notre Dame church was illiterate, but a hard-working and assiduous man. He did his work with love, the best he could. Once a bishop came to visit the church and was unpleasantly surprised to learn that the church's bell ringer was illiterate. He said that no illiterate man should work in such an important position, so the hard-working bell ringer was fired. This made him very unhappy, but after a while he recovered. From his savings he bought a tobacco shop and continued to work in it the same way as before.
>
> His tobacco shop flourished and he was soon able to buy another, then a third one… He continued to buy them and expand his business, so that after some twenty years he owned half of the tobacco shops in Paris. Then the owner of another big chain of tobacco shops and bookshops offered to become his partner, and our hero accepted. The signing of their contract attracted many public and prominent figures. When the time came for our hero to sign the contract, he drew a cross. All the people gathered laughed, believing that it was a joke, but he said that he really was illiterate. His new partner was utterly surprised. *"Man,"* he said, *"you managed to achieve all this success being illiterate!? Have you any idea what you would have been now if you had only been literate?"*
>
> *"I have,"* the man answered. *"I would have been the bell ringer of Notre Dame."*

FINAL WORD

A SPIRITUAL BEING ENTERS the physical universe from the Great Unmanifest or All Source in order to have experiences. In this It limits Itself, because every experience is a limitation compared to the original Divine omnipresence, omnipotence, and omniscience. The Being plays hide-and-seek with Itself, forgetting who It really is and what It can do. In the Great Unmanifest or Quantum Vacuum there is no game, because there are no experiences. As one poet put it, it is a world in which "all differences are silent". In the flickering of that infinite ocean all is One – there is no other. In order to play games one needs other, different points of view and a distance between them, as well as time, space, energy and matter.

The physical universe is based on polarity so that the game can offer the Being true experiences. Everything that exists in this world has its opposite. Antagonism makes contrasts possible, so that the Being has greater choices and more experiences to go through. When a Being finally finishes with learning, that is, obtaining experiences, only the desire for Unity and transcendence of all opposites remain. It realizes that there is no right or wrong, good or evil, that the physical universe gives It only an illusion of dualities so that It can make choices. There is nothing left to learn; therefore, life's see-saw can no longer excite the Being. It leaves It behind in the "kindergarten" of Spirituality. The lemon of experiences in this universe is squeezed through. The Being is on the threshold of new, previously unfathomable worlds, for as It empties Its experiences of this material universe, It gradually withdraws into the All Source which is at the same time a crossroads into concurrent, parallel universes.

Perhaps what I am about to state will seem like an exaggeration. Refinement of PEAT is an enchanting process, which discovers its ever new layers. Each golden vein ramifies into several new ones, so that at times I have felt lost confronted with this abundance of possibilities. I felt that I would never finish this book, because each time I completed a chapter, it was already dated. PEAT is like a magical key which suddenly and simultaneously opens a series of ever further and more secret doors.

Only the sky is the limit.

APPENDIX

PEAT IS STILL NOT acknowledged as a formal therapy; at this moment, it belongs to the alternative. This situation cannot last long; it is just a question of time for it to be accepted and made an official method of psychotherapy. PEAT is not an exception. Meridian therapies, which are more than twenty years older than PEAT, are also not accepted by the official therapeutic milieu. In relation to the criteria of official science, PEAT's situation is complicated because it is at the same time a therapeutic system and an efficient method of Spiritual development. The latter can not be avoided by anyone who has even partial experience with PEAT, because it penetrates the Spiritual core of the human being. In creating and improving my methods of Spiritual Technology, I did not have time to perform scrupulous scientific experiments, and truth be told, I was not interested in them either. They are not my cup of tea.

However, I could not avoid experiments altogether. My good friend and a professor in the School of Electrical Engineering (University of Belgrade), Dr. Dejan Raković, managed to persuade me in 2008 to participate in elaborate research of the effects of my methods on people's energetic fields. This was conducted within the **Institute for Experimental Phonetics and Speech Pathology** in Belgrade.

Prof. Raković gained a considerable reputation on scientific congresses dedicated to the physics of consciousness, a new discipline with a growing number of researchers. This is what our cooperation entailed. During the summer of that year, each Saturday and Sunday we conducted experiments with randomly chosen subjects, using the improved and computerized Kirlian camera for filming the aura. Subjects were previously psychologically tested and their skin was swabbed for samples. Then I would process them with the Fingertip Method for the elimination of traumas, using Basic PEAT and Deep PEAT. Immediately after, they would be filmed with the Kirlian camera once again, to determine whether there were significant changes in the aura. Naturally, any changes could only be attributed to the effects of the applied methods of Spiritual Technology.

We divided the work. My job was to process the subjects, and Prof. Raković processed the data and wrote the paper which you will find below. The paper was accepted for presentation at the 5th World Congress for Psychotherapy, which took place in 2009, in Beijing, China. This was the first time that PEAT was accepted by a highly esteemed scientific institution. Unfortunately, Prof. Raković could not travel to Beijing to present our research at the Congress due to health problems, while I was prevented by previously accepted engagements in Russia.

This is the list of our joint works (together with additional collaborators), published in entirety in English and Serbian languages:

1 D. Raković, Ž. Mihajlović Slavinski, **"Phenomenology of Meridian (Psycho) therapies and Quantum-holographic Psychosomatic-cognitive Implications",** Proc. 1st Symp. Quantum Health & Life's Quality, in Portuguese, Editora Universitaria UFPE, Recife, Brazil (2009). Invited lecture.

2 D. Raković, Ž. Mihajlović Slavinski, M. Sovilj, S. Pantelić, N. Stevović, J. Bojović,

I. Džamić, S. Jovičić, Dj. Baljozović, **"Meridian (psycho)therapies: Psycho-physiological Correlates",** Proc. Speech & Language 2009, IEFPG, Belgrade (2009).

3 D. Raković, Ž. Mihajlović Slavinski, M. Sovilj, S. Pantelić, N. Stevović, J. Bojovic, I. Džamić, S. Jovičić, Dj. Baljozović, M. Ostojić, M. Tomašević, D. Radenović, P. Šuković, L. Škarić, **"Techniques Altering States of Consciousness: Psycho-physiological Correlates, and Quantum-informational Implications"**, Speech and Language: Interdisciplinary Research III, S. Jovičić, M. Sovilj, eds., IEPSP, Belgrade (2009).

4 D. Raković, Ž. Mihajlović Slavinski, **"Meridijanske (psiho)terapije i kvantno-holografska informatika: psihosomatske implikacije"** (in Serbian), Zbornik radova "Govor i jezik: interdisciplinarna istraživanja srpskog jezika, II", IEFPG, Beograd (2008).

What follows is the last paper listed, which presents our joint research. Without the desire to offend anyone, I feel obliged to state that the style of this paper will be very difficult for most of my readers. It is written in the style of scientific journals; those who have mastered its terminology and have enough knowledge of these fields will be able to follow it with pleasure. My readers will promptly observe that the paper was not written by me because I belong to the so-called "popular writers". On the other hand, the paper is very useful, because it is an instrument for including PEAT in the formally accepted methods of psychotherapy.

PHENOMENOLOGY OF MERIDIAN (PSYCHO)THERAPIES AND QUANTUM-HOLOGRAPHIC PSYCHOSOMATIC-COGNITIVE IMPLICATIONS

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Abstract. Meridian (psycho)therapies is a common term covering a group of new alternative (psycho)therapies created in the past decade, based on ancient teaching of psychosomatic disorders on the level of energetic field in and around human beings, proving in practice that many psychological and emotional problems can be successfully treated in quantum leaps, without the need to pass through long and laborious stages of discovery, emotional and cognitive restructuring, often considered to be the trademarks of serious psychotherapy. Their fast removing of traumas, phobias, allergies, post-traumatic stress and other psychosomatic disorders, *via* simultaneous effects of visualization of the psychosomatic problems and tapping/touching of some acupuncture points, in the framework of our quantum-holographic Hopfield-like model of acupuncture-based psychosomatic disorders might be interpreted as "smearing" and associative integration of the disorder-related-memory attractors through successive imposing of new boundary conditions in the energy-state space of acupuncture system/consciousness during visualizations of the psychosomatic problems – demonstrating close relationship between consciousness and acupuncture system. In our presentation fundamental field-related macroscopic Hopfield-like quantum-informational basis of the underlying quantum-holographic paradigm will be also cosidered, with implication that whole psychosomatics might be considered as a quantum hologram, both on the level of individual and collective consciousness.

Keywords*: meridian (psycho)therapies, psychosomatic disorders, traumas, persistent phobias, allergies, post-traumatic stress, transpersonal psychology, acupuncture system, consciousness, bodily hierarchical Hopfield-like neural networks, quantum neural holography, quantum decoherence, quantum-holographic paradigm, explicate order, implicate order.*

1. INTRODUCTION

Meridian (Psycho)Therapies is a common term covering a group of new alternative disciplines created in the past several years [1-4], which imply that *acupuncture system* is closely related to *consciousness* and *psychosomatic disorders.* They are based on the ancient teaching about *energetic fields* in and around human beings, *meridian paths* inside that field and *vital energy chi* (*qi*, prana …) circling through them, integrated with modern psychological knowledge. Their goals are elimination of unwanted emotional, psychological and physical states, and in some of them like PEAT (*Primal Energy Activation and Transcendence*) [2], an expansion of consciousness and spiritual maturity and development. Although at the present moment they do not have scientific validation behind them, results they are getting day after day is the reason why they are attracting such wide and growing

attention, thus opening new vistas in healing and to new revolutionary paradigms in our understanding of human beings. For many common psychological conditions they represent the most rapid, effective and painless treatment possible, because they have proven in practice that many psychological and emotional problems can be successfully treated in quantum leaps, without the need to pass through long and laborious stages of discovery, emotional and cognitive restructuring, often considered to be the trademarks of serious psychotherapy.

On the other hand, the prevailing scientific paradigm considers information processing within the central nervous system as occurring through *hierarchically organized and interconnected neural networks* [5-7]. It seems that this hierarchy of biological neural networks is going down to sub-cellular *cytoskeleton* level, being (according to some scientists) a kind of interface between *neural* and *quantum* level [8]. The last one having within the Feynman propagator version of Schrödinger equation *analogous* mathematical formalism as the Hopfield associative neural network [6]. The mentioned analogy opens an additional fundamental question - how *quantum* parallel processing level gives rise to *classical* parallel processing, which is a general problem of relationship between quantum and classical levels within the *quantum decoherence theory* as well [9] (for details cf. App. 5.3); naturally, the same question is closely related to fundamental nature of *consciousness*, whose in-deterministic manifestations of free will [10-12] and other holistic manifestations of consciousness, like transitional states [12] and altered states of consciousness [13], conscious/unconscious transitions and consciousness pervading body [14] – necessarily imply that some manifestations of consciousness must have *deeper quantum origin*, with significant *psychosomatic and transpersonal implications.*

2. MERIDIAN (PSYCHO)THERAPIES

The Meridian (Psycho) Therapies are also called Energy (Psycho) Therapies, because of the common observation of the majority of practitioners that psychological problems can be understood as manifestations of energy disruptions of energy configurations in the human energetic field. In essence, systems of *Energy/Meridian (Psycho) Therapies* (EMPTs) represent an application of the energy paradigm to the removal of psychological and emotional aberrations, diseases, and other maladies. The proponents of these therapies believe that the causes of these aberrations are disturbances in the energy field (or aura) of a human being, fundamentally manifested as energy structures, which naturally manifest themselves neurologically, biochemically, cognitively and behaviorally. The introduction of the energy paradigm into the fields of psychotherapy and spiritual technology represents a quantum leap in the understanding of these important areas, since it makes us look at them from an entirely different viewpoint. Psychological problems are resolvable far faster if we approach them as if they were disturbances in energy fields, than if we start searching for their historical causes - as was characteristically done in earlier times, beginning with Freud's psychoanalysis. Changing the structure of the energy fields that are at the roots of problems is enough to create healing or a shift in the Spiritual Consciousness. In this presentation we shall mention just a few main systems of EMPTs, and then briefly review main differences between them and our PEAT [2].

Thought Field Therapy (TFT) was invented by clinical psychologist Roger Callahan, who started this energetic revolution in psychology and psychotherapy. TFT entails diagnostic procedures to determine meridian disbalance, combined with percussing at spe-

cific acupuncture points in a prescribed sequence (algorithm) in order to treat an array of psychological problems. *Emotional Freedom Technique* (EFT) was developed by Gary Craig, one of the first disciples of Roger Callahan; he founded it on the same basis as TFT, but, judging by the statements of many practitioners, it is simpler and more efficient than TFT, because it uses just one algorithm for all disturbances. *Tapas Acupressure Technique* (TAT) was created by Tapasvini Fleming, who fruitfully connected her knowledge of acupressure with meridian systems; briefly, TAT is a "do-it-yourself" therapeutic technique, based on traditional Chinese Medicine, which is extremely efficient with all kinds of allergies, sensitivities to different kinds of food and negative environmental influences. *Eye Movement Desensitization and Reprocessing* (EMDR) works by diminishing sensitivity through eye movements and reprocessing traumatic incidents; it is simple and efficient method for healing traumas and disorders connected with anxiety.

Finally, we shall briefly review a few main differences between our *Primal Energy Activation and Transcendence* (PEAT) and other EMPTs [2]: (1) In most EMPTs the subject taps certain points on his/her face, body, or fingers (hence, the popular name Tapping Therapies), while in PEAT one lightly puts two fingers on the points (without pressure or rubbing), takes one deep breath, exhales, and removes them a few seconds later; (2) In ultimate Deep PEAT a client focuses on the suppressed unconscious contents which come up to the surface of his/her consciousness; (3) In its application we now use only 3 points; (4) In contrast to other EMPTs, in the beginning of Deep PEAT we do not pay attention to the strength of unwanted states, because our goal is not to diminish the problem, but to resolve it completely at its deepest possible level, at its root. (5) The PEAT Processor does not end the session until the problem is resolved, and on average a session lasts from 20 to 45 minutes; (6) The basis and greatest value of Deep PEAT is that we do not pay too much attention to the problem we are working with, but rather on the contents of the mind, which bubble up very quickly to the level of awareness; most of these contents are unwanted psychological states, negative thoughts and limiting beliefs, uncomfortable physical sensations and wrong decisions we once made; (7) Deep PEAT goes to the deepest possible level of the problem, its essence and root, so we are able to find and neutralize the client's *Primal Polarities or Primes*, thereby resolving many problems that previously appeared in the chain of contents; (8) PEAT is a therapeutic method, and at the same time a system of Spiritual development, although such a division is artificial because Spiritual development has therapeutic effects and clearing (resolving) problems makes the Being more free; (9) As a method of healing, PEAT is a transpersonal EMPT, which removes quickly, easily and elegantly through whole chains of traumas and other negative contents without emotional abreactions, by releasing blocked energetic currents in the aura of a Being, and making conscious and neutralizing opposites from extremely remote times: problems, destructive fantasies, compulsions and obsessions, blockages, entities, implants, etc.

It should be added that if a person wants to get to the deepest root of some permanent problem or some unwanted experience, he/she must discover his/her Primordial Polarities or Primes, even if he/she does not make a conscious decision to do this. A person usually has never heard of them. They are his/her most fundamental polarities, his/her first Yin and Yang. Between them the human being plays his/her most fundamental game of life, compulsively and unconsciously. Primordial Polarities or Primes are the first pair of confronted polarities which he/she neutralizes during Deep PEAT, presumably because their emotional charge is the strongest as they are the root of all our larger life problems, so they are first to emerge in the field of consciousness from the deep unconscious. At the moment of their neutralization, they stop being polar opposites; they merge and become One. In that moment the Being recovers Its own spiritual and psychological freedom – this

valuable and exciting experience being the end phenomenon of the PEAT process – which opens higher dimensions of consciousness (Void, Great Unmanifest, Quantum Vacuum, Implicate Order... etc.) and the next phase in the Spiritual and psychological development of human beings [3]. We are now standing on the verge of it.

Let us mention our recently developed processes [4]: *DP4 Method*, *Basic PEAT*, and *ForeFinger Method*, having in common that they do not use associative chains of arising contents – but rather a "frozen" picture or snap-shot of the most dramatic and strongest moment of the negative experience or problem.

DP4 Method is the fourth level of Deep PEAT, which requests along with the "frozen" picture an alternative using only one "insight" acupuncture point in the internal corner of both ocular orbits: by touching the right-hand point, related to rational and logic left-hand hemisphere, it is requested from the client to feel himself/herself "here and now", and to report the four elements he/she feels in that moment (psychic picture, thought, emotion, bodily sensation). Then by touching the left-hand point, related to the holistic and emotional right-hand hemisphere, it is requested from the client to feel the problematic situation as if it is happening now, and to report the four elements. The client should move in his/her imagination alternatively between two situations (two polarities) and two points on the face, and very quickly these polarities will be empty. If the treated problem is related to some being or group, it is necessary to do a circular process, i.e. from other viewpoints. If this method is used to create some new desired state, feeling or identity, the client puts his/her right-hand fingers on the right-hand point, feels himself/herself "here and now", and then puts his/her left-hand fingers on the left-hand point and feels himself/herself within the snapshot of the desirable situation.

Basic PEAT, which requires along with imagining the "frozen" picture, alternative use of the three acupuncture points around both eyes. The unpleasent experience usually disappears in one treatment. The method has proven efficient not only in removing actual problems, but also in removing difficult, chronic disorders.

The ForeFinger Method is the newest method, efficient for removing even very hard traumas. The method uses centripetal rotation, 3 to 4 times counterclockwise around the client's bodily axis, with the client (eyes closed) visualizing the "frozen" problematic situation. The client pays attention and reports four elements of that experience, along with putting the top of the fore-finger in the center of the traumatic picture and imagining that the picture is stuck onto the top of the forefinger. The method is as simple as it is efficient. If the treated trauma is related to some other person(s), and trauma is not completely removed at the end of the process, it is necessary to do circular processing, i.e. from all relevant viewpoints (only points of view which are emotionally charged).

3. BODY'S HIERARCHICAL NEURAL NETWORKS: COGNITIVE AND PSYCHOSOMATIC IMPLICATIONS

As demonstrated by *quantum-coherent characteristics* of the Russian-Ukrainian school of *microwave resonance therapy* (MRT) [15,16], the *acupuncture system* is the only *macroscopic quantum system* in our body (while the brain still seems not to be [17]!) which might be related to consciousness. And as recent investigations show that any quantum system has formal mathematical structure of *Hopfield's quantum-holographic associative neural network* [6] - then (acupuncture-meridian temporary-reprogrammable [18,19]) *memory at-*

tractors of the quantum-holographic acupuncture network (cf. Fig. 1) can be treated as *psychosomatic individual disorders* representing EM/MW *(quantum) holistic records* - which might represent a biophysical basis of *(quantum)holistic local psychosomatics* [12,18,20]!

At the same time, the mentioned analogy between mathematical formalisms of *Hopfield's associative neural network* and *Feynman's propagator version of the Schrödinger equation* implies that *collective consciousness* is the possible *ontological property of the physical field itself* [12,18] with various micro-quantum and macro-quantum (both non-biological and biological) excitations, which is a widely spread thesis of *Eastern esoteric/religious traditions* [21] - and then *memory attractors of the quantum-holographic space-time network of collective consciousness* (cf. Fig. 1) can be treated as *psychosomatic collective disorders* representing *generalized (quantum)holistic field records* (including interpersonal hesychastic-prayer finally-reprogrammable loads [18,22]) - which might represent the biophysical basis of *(quantum)holistic global psychosomatics* [12,18,20]!

So it seems that the *whole psychosomatics is quantum hologram*, both on the level of *individual and collective consciousness*, which resembles a Hinduistic relationship *Brahman/Atman* (*'Atman is Brahman'* [21]), as wholeness and its part which bears information about wholeness. The mentioned quantum-holographic picture also implies that quantum-holographic hierarchical parts carry information on wholeness, enabling subtle *quantum-holographic fractal coupling* of various hierarchical biological and non-biological levels in Nature: acupuncture-based-quantum-informational (un)intentional control of ontogenesis and morphogenesis, starting from the first fertilized cell division which initializes differentiation of the acupuncture system of (electrical synaptic) "gap-junctions" [23]; quantum-holographic language-influence on the genes expression [24], as well as global fractal-information coupling of hierarchical levels in Nature [25] (for details see App. 5.1-2).

FIGURE 1. Schematic presentation of the memory attractors in the energy-state hypersurface of the *open macroscopic quantum acupuncture system/consciousness* [6,12,18] (as quantum-holographic bases of psychosomatic disorders, being more than 400 in basic classification of the *Tibetan traditional medicine* [19]). It should be pointed out that *quantum decoherence* presumably plays a *fundamental role in biological quantum-holographic neural networks*, through presented *energy hypersurface shape adaptation* – which implies that Nature presumably has chosen an elegant *room-temperature solution for biological quantum-holographic information processing*, permanently *fluctuating between quantum-coherent states* and *classically-reduced states of acupuncture system/ consciousness* S_k, through nonstationary interactions with out-of-body farther environment and through decoherence by bodily closer environment [12]. The same might be related to *lower hierarchical quantum-holographic macroscopic open quantum cellular enzyme-gene level* (which also functions on the level of permanent *quantum-conformational quantum-holographic like* molecular recognition), as well as to *higher hierarchical level of quantum-holographic collective consciousness* and related *(quantum)holistic global psychosomatics* (with religious/social implications on the necessity of transpersonal spiritual quantum-holographic removing of all unwilling side memory attractors, which non-reprogrammed by prayer will unless cause psychosomatic diseases and interpersonal fights in this and/or further generations they are transpersonally and unconsciously transferred to, on the level of collective consciousness) [12]. See App. 5.1 for details.

Also, according to our theoretically elaborated relationship [8,15,21] *individual consciousness/acupuncture system* i.e. EM-ionic quantum-holographic Hopfield associative neural network, *esoteric notions* such as *astral body* (*manomaya, lingasarira, manovijnana, ka, psyche, subtle body, psychic body, soul...*) and *mental body* (*vijnanamaya, suksmasarira, manas, ba,*

thymos, noetic body, spiritual body, spirit...) might be biophysically related to *out-of-body displaced part* (connected with the body by miniature *'wormhole'* space-time tunnel/'silver ribbon' of the vital energy chi/prana [4,26,27]) *of the ionic acupuncture system*, and to embedded *EM component* of ionic microwave ULF-modulated currents, respectively [12].

Then *transpersonal interactions* [28-34] might be interpreted [12] by *collapse-like consciousness-channeled quantum-gravitational tunneling of operator's individual consciousness* – mentally addressed on the target's content of collective consciousness in operator's (short-lasting) transitional states of consciousness – *thus intentionally channeling composite state of the "field" of target-under-influence-of-operator part of collective consciousness, and automatically influencing complementary particle output in quantum-gravitationally-induced and consciousness-channeled collapse* (for details see App. 5.2).

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